The Record of Tung-shan
An Analysis of Pedagogic Style in Ch'an Buddhism

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The Record of Tung-shan

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ABSTRACT

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This study consists of an annotated translation of the Record of Tung-shan and a comparative analysis of the pedagogic styles of this text and the Record of Lin-chi. The first chapter contains a discussion of earlier Ch'an studies, many of which have tended to focus on philosophical content. It is asserted in this study that the function of the discourse records in the late T'ang and early Sung was primarily to convey a sense of the various masters' styles rather than to provide conundrums or interpretations of Buddhist doctrine.

Chapter II traces the evolution of the Ch'an anecdote and the four collection formats in which it appears, the "lineage histories," "lamp records," "kung-an anthologies," and "discourse records." The history of this literature reveals that its role has rarely been to convey doctrine.

Chapter III describes a method of analysing the discourse records that is designed to reveal pedagogic style. This method relies extensively on the socio-linguistic technique of discourse analysis which allows the isolation of important stylistic variables in dialogue, e.g., prestige of participants, setting, purpose of the exchange.

The discourse records of Tung-shan and Lin-chi are analysed and compared in the fourth chapter. These two records reveal distinctly different styles. In general, Tung-shan relies more on mental dexterity and verbal wit, while Lin-chi exhibits a greater tendency for fast-paced, disruptive exchanges.

Lewis Lancaster

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ABBREVIATIONS

CTL — *Ching-te ch'uan teng lu* 景德傳燈錄, "Ching-te Transmission of the Lamp" (T.2076, LI.196-469)

LCL — *Chen-chou Lin-chi Hui-chao Ch'an shih yü-lu* 鎮州臨濟慧照禪師語錄 "Record of the Ch'an Master, Lin-chi Hui-chao of Chen-chou" (T.1985, XLVII.496-506) Referred to in the text as *The Record of Lin-chi*.

T — *Taishō shinshū Daizōkyō* 大正新修大藏經, 100 vols., the Chinese Buddhist Canon (Tokyo, 1924-35)

TSL — *Jui-chou Tung-shan Liang-chieh Ch'an shih yü-lu* 瑞州洞山良价禪師語錄, "Record of the Ch'an Master, Tung-shan Liang-chieh of Jui-chou" (T.1986B, XLVII.519-526) Referred to in the text as *The Record of Tung-shan*.

TTC — *Tsu t'ang chi* 祖堂集, "Collections from the Hall of the Patriarchs" (Kyoto, 1947)

WCYL — *Wu chia yü-lu* 五家語錄 (Kyoto, 1974)

Z — *Dainihon Zokuzōkyō* 大日本續藏經, 150 vols. (Kyoto, 1905-12).

REFERENCE FORMAT

1. When an independent anecdote collection for a figure mentioned in the TSL exists in the TTC or CTL, this will be noted with the appropriate chüan number.
2. References in the TTS begin with the chüan number, followed by the page number in the Chung-wen Press edition (中文出版社), and a lower case letter indicating the upper (a) or lower (b) register on the page, e.g., TTC 5, 97b.
3. References to works in the Taishō Canon begin with the work number, followed by the volume number (in Roman numerals), the page number, the register (a, b, or c), and the line number, e.g., T.2076, LI.321b21.
4. When reference is made to LCL anecdotes, the location in the Sasaki (1975) edition and translation are indicated. Both the Chinese text and the English translation are divided into Discourses (D), Critical Examinations (C), and Record of Pilgrimages (P). Within each of these divisions of the text, the anecdotes are numbered. Thus LCL, C16 indicates the anecdote numbered 16 in the Critical Examination division of the LCL, the Chinese text appearing on page 25, and the English translation on page 46.

5. An asterisk after the anecdote number in the translation of the TSL indicates that this anecdote does not appear anywhere in the TTC or the CTL.

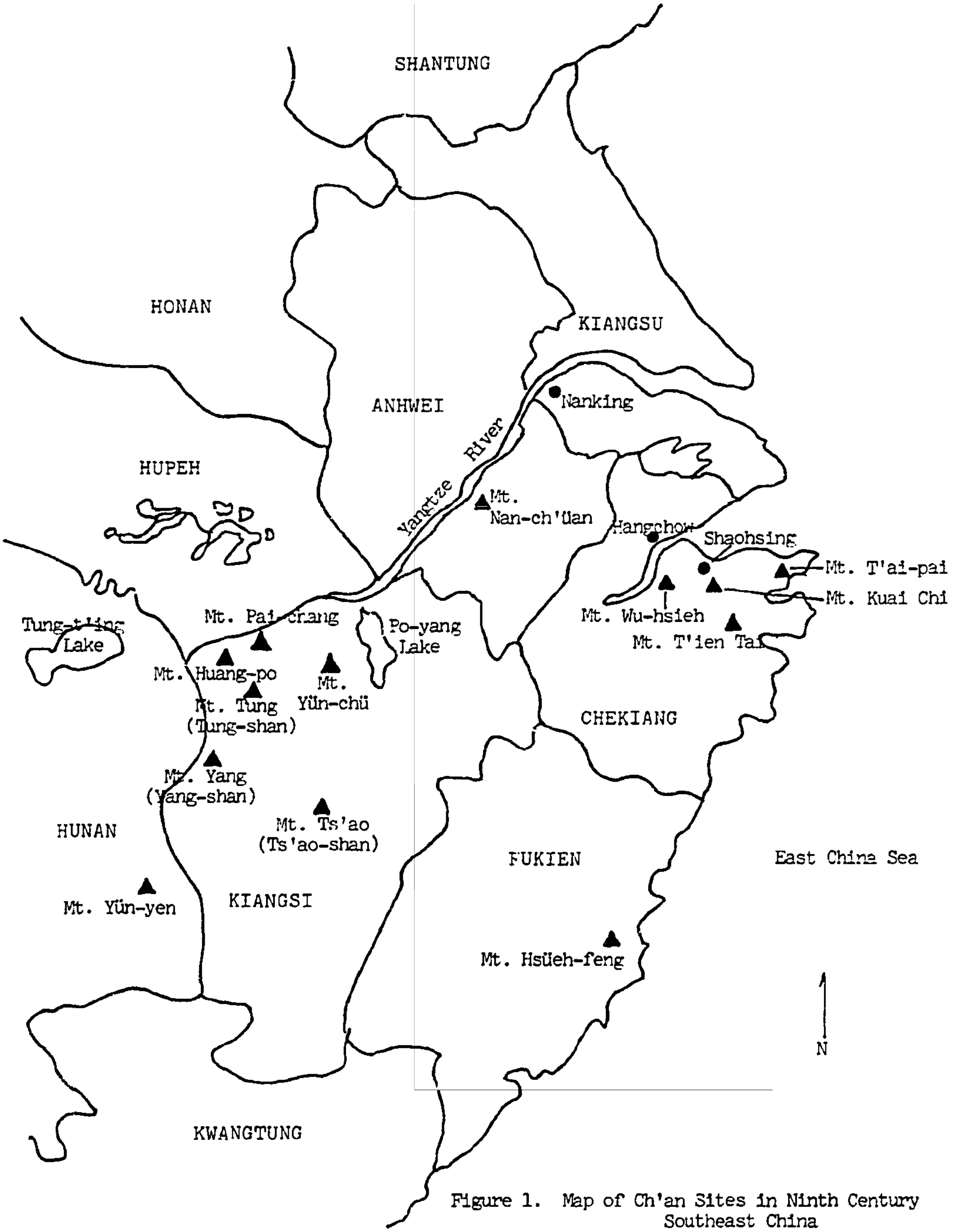

Figure 1. Map of Ch'an Sites in Ninth Century Southeast China

PART I

AN ANALYSIS OF PEDAGOGIC STYLE IN CH'AN BUDDHISM

CHAPTER I

INTRODUCTION

The period from 755 to 907, although traditionally regarded as the waning years of the T'ang Dynasty, was a period of intense creativity for Ch'an Buddhism. The An Lu-shan 安祿山 Rebellion of 755, from which the dynasty had great difficulty recovering, marked the beginning of what traditional histories have regarded as the declining years of the T'ang. This decline culminated in Chu Wen's 朱温 initiation of the Liang Dynasty in 907. In the midst of this period, Chinese Buddhism underwent one of its periodic, but more fateful, persecutions, one from which much of the Buddhist establishment also never recovered. Emperor Wu Tsung's 武宗 suppression of Buddhism in 845 marked the end of many of the more traditional and somewhat scholastic Buddhist movements of China. Yet it was also during this period that Ch'an Buddhists were engaged in an intense round of creative activity that was to have major influence on all later Ch'an Buddhism, not only in China, but also in Korea, Japan, and in recent times even America and Europe. While acknowledging such earlier figures as Bodhidharma and

Hui-neng 慧能, almost all Ch'an branches from the end of the T'ang trace their theoretical and institutional origins to various masters of this period. The impression given by such Ch'an records as the Ching-te ch'uan teng lu 景德傳燈錄 (Ching-te Transmission of Lamp), is that there was an elaborate network of individualistic masters, each transmitting his own, often inventive, understanding of Buddhism to numerous followers who wandered from master to master. Amidst this diversity of approaches, these peripatetic students gave a certain coherence to this phase of Ch'an development, serving as indirect links between the masters.

Most of this activity was concentrated south of the Yangtse River, principally in an area west of Lake Po-yang 鄱陽湖 in modern Kiangsi Province 江西 (see Fig. 1). It is in and around this area, known during the Sui and T'ang dynasties as Hung-chou 洪州, that were located the centers of Ma-tsu 馬祖 (709-788),[1] Pai-ch'ang 百丈 (720-814), Huang-po 黄檗 (d. 850), Tung-shan 洞山 (807-869), Yün-chü 雲居 (835?-902), Ts'ao-shan 曹山 (840-901), and Yang-shan 仰山 (807-883). Slightly farther west of this area in modern Hunan were located the centers of Yün-yen 雲巖 (d. 850), and Kuei-shan 溈山 (771-853). To the east in Fukien was Hsüeh-feng's 雪峰 (822-908) center.

Although Lin-chi 臨濟 (d. 866) established himself far to the north, he trained in Hung-chou under Huang-p'o. The importance of this geographical area is reflected in Ts'ung-mi's 宗密 (780-841) labeling the Ch'an of Ma-tsu and his numerous followers, the Hung-chou Lineage (<u>Hung-chou tsung</u> 洪州宗).[2] Countless lectures to succeeding generations of Ch'an students have been based on conversations and deeds attributed to the figures of this region and period. Fragments of these conversations and deeds are preserved as terse anecdotes and collected in various anthologies.

Liang-chieh of Tung-shan 洞山良价, regarded as the progenitor of the Ts'ao-tung Lineage 曹洞宗, is one of the many masters who contributed to the creative energy of this florescent period in Ch'an history. Unfortunately biographical information on Tung-shan, as for most of the Ch'an figures of this period, is extremely sparse, limited to a few pieces of mundane information, such as dates, family name, and birthplace. Paul Demiéville (1973, p. 238) suggests that more extensive infcrmation on these masters, if in fact there was any, may have been lost in the Buddhist persecution of 845. There is nothing in Tung-shan's biographical data that suggests the significant role he played in the development of Ch'an.

He was born in 807 in Kuei-chi 會稽, a town in southeastern Shaohsing district, Chekiang Province. (See Fig. 1.) It was commonly believed in this area that the mountain of Kuei-chi was the site of the tomb of Yü 禹, the legendary first ruler of the Hsia 夏 Dynasty (Granet, 1926, p. 34 ff.). The mountain is also regarded as one of the traditional homes of the Yao people (Walker, 1975, page 57). Not far to the southeast is Mt. T'ien-t'ai 天台山, the great Buddhist center founded by Chih-i 智顗 (538-597).[3] To the west is Mt. Wu-hsieh 五洩山, where Tung-shan took his monastic vows.[4] Due east is Mt. T'ai-pai 太白山 the site of T'ien T'ung 天童 Temple. It was here that the great Japanese monk, Dōgen 道元 (1200-1253), studied the Ts'ao-tung teaching under Ju-ching 如淨 (1163-1228), which he then carried to Japan.

Tung-shan was a contemporary of Lin-chi (d. 866), the founder of another major Ch'an lineage, and, like Lin-chi spent much of his early life visiting Ch'an masters and recluses in the Hung-chou region. In fact, like his own eventual master, Yün-yen 雲巖, he had much contact in the beginning with masters of Lin-chi's Hung-chou Lineage, coming only later in life into contact with masters of the lineage of Shih-t'ou 石頭 (700-791). Tung-shan eventually established his own center in Hung-chou, where, among his

disciples, the two most important were Yün-chü 雲居 (395?-902) and Ts'ao-shan 曹山 (840-901). Yün-chü's branch of Tung-shan's lineage survived in China until the seventeenth century and was carried to Japan by Dōgen in the thirteenth century, continuing to the present as the Sōtō Zen sect. Ts'ao-shan's branch, in contrast, did not last beyond the next generation, but because he was regarded as having been personally entrusted by Tung-shan with, among other teachings, the Five Ranks (*wu wei* 五位) doctrine,[5] he has continued to be held in high regard by members of other lineages. Tung-shan died in 869.

The Record of Tung-shan (*Jui-chou Tung-shan Liang-chieh Ch'an shih yü-lu* 瑞州洞山良价禪師語錄) is the largest extant Chinese collection of Tung-shan anecdotes, but was not compiled until 1632, almost eight hundred years after Tung-shan's death. This fact is made more striking when one considers that we are only removed from the compilers of this text by half as many years. In contrast, the record of Tung-shan's contemporary, Lin-chi, was completed five hundred years earlier in 1120 at Ku-shan 鼓山 in Fu-chou 福州. There are, however two important earlier works which include much Tung-shan material, the *Tsu t'ang chi* 祖堂集 (*Collections from the Patriarch's Hall*), completed in 952, and the *Ching-te*

ch'uan teng lu, completed in 1004. Both these texts give greater historical credibility to the Record of Tung-shan.

This study is intended to contribute to an understanding of this era of Ch'an history and its later interpretation through a translation and analysis of the Record of Tung-shan.

Definition of Terms

The following are definitions of some of the specialized terms used frequently throughout this study. Although most of them will be considered in more depth elsewhere in the text, it will be useful to establish at the outset in what sense they will be employed.

Discourse record (yü-lu 語錄). This is a particular kind of Ch'an anecdote anthology originating in the Sung Dynasty in which anecdotal material concerning a particular master is brought together from various sources. Beyond simply recording the dialogues of Ch'an masters, they may include lectures, poetry, or deeds attributed to the subjects of the anthologies.[6] Translations of yü-lu have often included the word, "sayings": "Sayings Record" (D. T. Suzuki, 1961, p. 252), "Recorded Sayings" (John McRae, 1982), "Sayings" (W. Liebenthal, 1952, p. 133),

"Sayings and Doings" (Thomas Cleary, 1978). This tendency may have resulted from an attempt to translate the Chinese _yü_ 語 which can mean an adage or saying. But _yü_ also means "discourse" or "conversation." Since these texts can hardly be described as collections of maxims or adages, the translation, _entretiens_ (conversations) by Jacques Gernet (1949), and Paul Demiéville (1970) comes closer than "Sayings" to describing the actual content of the records. However this translation omits _lu_ 錄 (record). Thus, the term, "discourse record" will be used here to designate this genre, since many of the anecdotes are not conversations, but monologues. While discourse does not include the non-verbal anecdotes, it does include both dialogue and monologue. When _yü-lu_ is part of the title of a particular work, it will be shortened to "record" (Ruth Fuller Sasaki, 1975).

Anecdote, in addition to meaning a short account of a conversation or event, will include any part of one of the anthologies organized around a single theme such as a lecture (synopsis), or consisting of a single formal structure, such as a poem, or capsulized biography. The Japanese _Taishō_ Buddhist Canon attempts to indicate anecdote boundaries by paragraphing. With a few exceptions, the _Taishō_ anecdote boundaries will be observed here. The

term, "case," has been avoided, since as a shortened translation of kung-an 公案 (public case), the term suggests only one specialized function of the Ch'an anecdote, one that it obtains only in such Sung dynasty anthologies as the Blue Cliff Records.[7]

Lineage (tsung 宗) is used to describe any group of Buddhist monks related through formal acknowledgement of a certain patriarch or line of patriarchs. Thus, lineages in this context are determined by choice and not by blood. The term tsung is often translated school or sect, but this is a questionable, interpretive translation. The term is related to the concepts of ancestor (tzu 祖), root (pen 本), and generation (ts'un 尊), and referred traditionally to an ancestral line. It does not necessarily imply adherence to a narrowly defined set of doctrines or a school of thought.

House (chia 家) is a subdivision of lineage. Like lineage, it appears to be governed more by acknowledgement of predecessors than a particular doctrine. The term will be used here to designate the five sub-lineages of Ch'an originating in late T'ang and the Five Dynasties, i.e., Kuei-yang 潙仰, Lin-chi 臨濟, Ts'ao-tung 曹洞, Yün-men 雲門, and Fa-yen 法眼. The first two houses are viewed as part of the Ma-tsu branch of Ch'an, and the latter three as part of the Shih-t'ou branch.[8]

Style (feng 風), literally, "wind," in lieu of clear doctrinal differences, was used to describe the more nebulous differences in feeling or approach between the five houses of Ch'an.

Master (shih 師), also "teacher," in the Ch'an context indicates that a disciple has received his master's approval to carry on the line by accepting his own disciples. In the interests of clarity, wherever the term appears throughout the Record of Tung-shan, it will refer only to Tung-shan, even before he has taken disciples. When the term refers to someone else, this will be clear from the context.

Thought will be used in the general and inclusive sense of any application of the mind, rather than in the sense of disciplined, analytical reasoning, or philosophical thinking.

Review of Literature

Our understanding of Chinese Ch'an Buddhism at present derives almost entirely from two principal sources of primary material, the Tun-huang 敦煌 texts and the various Sung anecdote collections. Whereas there has been translation into modern languages from both sources, the

studies done on the Tun-huang material are the more numerous and informative. In fact, as Philip Yampolsky (1982, p. 2) points out, we know considerably more about the origins and development of early Ch'an (i.e., that of the Tun-huang texts) than we know of what followed. This section is a survey of the basic sources and major modern studies using that material for the early and middle periods of Ch'an history. The early period can be said to begin with the alleged arrival of Bodhidharma in China sometime at the beginning of the sixth century. It continues down through the time of the immediate disciples of the Sixth Patriarch, Hui-neng 慧能 (638-713), who had established themselves by the middle of the eighth century. The middle period, then, begins at the end of the eighth century and ends just prior to the systemization into the five houses around the middle of the eleventh century.[9]

The earliest scholarship to utilize the Tun-huang material was that of the well-known Japanese scholar, Ui Hakuju 宇井伯壽 and the equally well-known Chinese scholar, Hu Shih 胡適. Much of Ui's work is contained in his three volume Zenshū shi kenkyū 禪宗史研究 (Studies in the History of Ch'an) (1943), and that of Hu has been brought together in several volumes of his collected works (1953, 1970). In addition to bringing the Tun-huang

material on Ch'an to the attention of the scholarly community, these two scholars raised various questions concerning the nature of Hui-neng's Platform Scripture and its relationship to the Ho-tse 荷澤 Lineage of Shen-hui 神會 (670-762). Before the Tun-huang finds, knowledge had been limited to a Yüan Dynasty version of the Platform Scripture (T.2008). On the basis of the much earlier T'ang Dynasty manuscript (T.2007) found at Tun-huang, Ui and Hu raised questions concerning the actual teachings and historicity of Hui-neng, and as a result brought into question much of the traditional history of early Ch'an. While differing on specific interpretations, they both pushed Hui-neng into the shadows of history, and focused attention on Shen-hui, who according to tradition, was one of Hui-neng's primary disciples. Though Hu is more extreme in rejecting the existence of Hui-neng altogether, both he and Ui considered Shen-hui to be the principal source of the teachings attributed to Hui-neng.[10]

This early focus in Ch'an studies led to numerous later studies of Shen-hui and the Platform Scripture, providing a greater sense of the actual men behind the legends. One of the most impressive of the later studies of the Tun-huang Ch'an material, which contains an analysis of the Platform Scripture, is Yanagida Seizan's Shoki

zenshū shisho no kenkyū 初期禪宗史書の研究 (Studies in the Historical Texts of Early Ch'an) (1967). Through comparative analysis of doctrines in various texts of this period, he suggests that the lineage of Niu-t'ou (594-657) and not Shen-hui, was responsible for the Platform Scripture. Western scholars have been introduced to these issues primarily through the essays and translations of Jacques Gernet (1949), W. Liebenthal (1952), Philip Yampolsky (1967), and Paul Demiéville (1971).

The discovery of the Tun-huang material has also cast new light on other lineages predating the Sixth Patriarch, as well as on the controversy between the so-called northern and southern lineages of Ch'an, through including some of the texts of these other branches. Among other things, studies of these texts suggest that it probably was not until the middle of the seventh century that Ch'an monks became conscious of themselves as a distinct group. If this is true, then Bodhidharma must be relegated to being no more than one source, though a primary one, on which the Ch'an lineage eventually drew. His anachronistic elevation to the status of the first patriarch of Chinese Ch'an in the traditional histories might be accounted for by the fact that it gave historical credibility and prestige to the newly self-conscious

movement and served as a direct link to the historical Buddha. Again, Yanagida Seizan's study (1967) is one of the most informative on this topic, providing extensively annotated editions of several of the major texts, as well as an analysis which gives much attention to the role of lineage in the evolution of these texts. Ui Hakuju's previously mentioned three volume work (1943) also contributes much to the study of these texts. Paul Demiéville (1971) has initiated the process of conveying some of these recent findings to the West, but much still remains accessible only to readers of Japanese.

The principal value of this research on early Ch'an to the study of what followed in the middle period of Ch'an history is in its directing attention from the traditional and clearly apologetic Ch'an histories, accepted in China and Japan for the last eight hundred years, to the actual persons and events behind the legends. Beyond this, however, research on the early period has little direct relevance to this study. As Yampolsky writes, "One of the most peculiar features of early Ch'an history is that for the most part it has nothing whatsoever to do with the Ch'an of the five schools (sic) . . ." (1982, p. 2). The issues that had been central to much of the early literature, i.e., the question of gradual as opposed to

sudden enlightenment, seeing one's original nature (chien hsing 見性), and the doctrines of prajñā (wisdom), samādhi (meditation/trance), and śīla (morality) are rarely encountered in the later literature. Yampolsky writes further that the early Ch'an about which we are best informed, i.e., several northern lineages and Shen-hui's Ho-tse Lineage, are in no way the predecessors of the surviving Ch'an lineages, since these early lineages ceased to exist over a thousand years ago. The Ch'an that then developed in China and continues in Japan today originated in the five houses of the late T'ang. Yet, ironically, it is this period of Ch'an history about which least is known.

Almost the only sources of original material on the middle period of Ch'an history are the anecdotal collections, most of which were compiled in the Sung Dynasty. There are no anecdote records of any Ch'an masters after Shen-hui in the Tun-huang material. One chüan from the Tsu t'ang chi was found at Tun-huang, but this is only a collection of gāthā.[11] Most attention so far has been given to the discourse records and precedent (kung an 公案) anthologies. Chikuma shobo 筑摩書房 Press has published a twenty volume Zen no goroku 禅の語録 (Ch'an Discourse Records) series of modern Japanese translations, in which

the majority of the works are the discourse records of T'ang and Sung masters. The texts in the series are annotated in terms of the textual sources, and biographical, historical and geographical background. Each anecdote is accompanied by a brief explanation of the topic. Yanagida Seizan, who contributed to five of these volumes, has also approached the *Platform Scripture* of Hui-neng, the discourse records of Lin-chi and Tung-shan, and selections from the *Tsu T'ang chi* in a similar manner, publishing them in *Sekai no meicho* 世界の名著 (*Great Books of the World*) Vol. 3, *Zen goroku* 禪語錄 (*Ch'an Discourse Records*) (1974). The first to publish a translation of the *Record of Lin-chi* was Paul Demiéville (1970b). He has also written several informative essays on the text, ascribing to it major linguistic and philosophical importance in the study of T'ang culture. It has also been translated into English by Ruth Fuller Sasaki (1975). In the process of studying and translating the text, she and various scholars working with her, collected a large body of supplementary annotation, but except for a very small portion published in 1975 together with the text of the translation, most of this information remains as manuscript in the library of Ryosen-an, a sub-temple of Daitoku-ji, Kyoto. Selections from the *Ching-te ch'uan teng lu* were translated by Chang Chung-yuan and published as *The Original Teachings of Ch'an*

Buddhism (1971). He introduces his translations of the records of the founding patriarchs of each lineage with a general discussion of the principal teachings of that lineage. In recent years, Thomas and Christopher Cleary have published translations of numerous anecdote collections (1977, 1978, 1980). All of the above translations of anecdote collections include annotation, some quite minimal, limited to factual background information. This type of annotation is often quite useful in eliminating from an already enigmatic literature some of the ambiguity that results from the antiquity of the context in which the incidents occurred. There is another group of translations that includes interpretive annotation. Disregarding the potential validity of such interpretation, since it relies largely on personal opinion or "insight" which is not readily subject to objective confirmation or rejection, it is outside the domain of scholarship. Thus this latter group of translations will not be considered in this study.

It should be noted before proceeding to a consideration of the anecdote collections that although the main body of Tsung-mi's work, Ch'an-yüan chu ch'üan chi 禪源諸詮集, which analyses the doctrinal origins of the Ch'an of the middle period, has been lost, its introduction

remains (T.2015, XLVIII.397-415), and has been translated by Jan Yun-hua (1972). However, the value of this document as a description of middle period Ch'an is limited for two reasons. 1) It contains Tsung-mi's <u>ex post facto</u> classification of the Ch'an lineages in terms of their canonical origins from the perspective of his own <u>Ho-tse</u> lineage. The classification was apparently not espoused by the members of the other Ch'an lineages, and reflects its author's obvious penchant for philosophy and scholarship. It may also reflect the Hua-yen tradition of ranking teachings (<u>p'an chiao</u> 判教), a tradition in which Tsung-mi, as the fifth Hua-yen patriarch, would have been well-schooled. It is not surprising that a doctrinal basis for Ch'an could be discovered since, contrary to popular opinion, the Ch'an masters were extremely well-versed in the <u>sūtras</u>, and their teachings should be expected to reflect this traditional influence.[12] But neither Tsung-mi nor Jan addresses the question of whether the various Ch'an lineages are actually divided on these lines, or whether the divisions were fortuitous. The material in the anecdote collections would suggest an incidental role for such doctrinal distinctions. Furthermore, alleged doctrinal distinctions should be viewed with considerable caution, particularly given the earlier bias in modern Western and Japanese scholarship to see sects or schools of thought

where, in fact, there may have been nothing more than lineages. 2) Tsung-mi's analysis, coming as it did at the end of the eighth century, is limited to the earliest part of the middle period of Ch'an. Given the rate at which Ch'an developed during this period, such an analysis would rapidly become outdated. This is not to discredit Tsung-mi's analysis, but to put it in perspective. The analysis, as contained in the introduction, amply demonstrates Ch'an's roots in the tradition, and generally suggests what those roots were. But it does not account for the developments these traditions gave rise to in this period. Thus it might be said that Tsung-mi's analysis presents a retrospective rather than a contemporary or forward-looking view of Ch'an.

There are also several modern histories of Ch'an that should be mentioned. Yanagida Seizan's Mu no tankyū 無の探求 (In Search of Nothingness) (1970) is clearly the best general work, drawing on and integrating much of the research discussed above, but as might be expected, it is heavily slanted toward the early period and Lin-chi, on which the bulk of research has been done. Heinrich Dumoulin has also written several general studies (1953, 1963, 1979), but, relying too heavily on traditional Ch'an histories, they often tend to be outdated or even misleading. His most extensive treatment of the five houses is

found in The Development of Chinese Zen After the Sixth Patriarch (1953). Dumoulin's descriptions of the founders of each house generally begin with identification of lineage predecessors and teachers, followed by the master's enlightenment anecdote, then one or more characteristic teaching anecdotes, and conclude with an attempt to identify the fundamental teaching of the school.

The Problem

A major drawback to using the anecdote collections as sources for the Ch'an of the middle period is that the teaching or religious content of the anecdotes is rarely obvious, to the extent that one is sometimes tempted to dismiss many of them as devoid of any such content. Indeed, some seem little more than eccentric nonsense. And even if it is granted that there might be serious content, these anecdotes are not the "open-handed," straightforward teachings of the early sūtras. In fact, it was possibly for this very reason that Sung masters prized the anecdotes as "public cases." The anecdotes' resistance to simple conventional interpretation would make them ideal for frustrating a student's ordinary thought processes, and thereby, according to popular theory, allowing innate wisdom

(*prajñā*) to emerge. Part of their value must have been their openness to a variety of interpretation. Thus, however valuable the anecdote collections may have been to later generations of Ch'an students, they leave much to be desired for those seeking an explicit account of Ch'an theory or practice.

Yanagida Seizan (1974, p. 60) points out that unlike most literary composition or doctrinal treatises, the anecdotes lack a formal structure, are fragmentary, ostensibly represent the workings of more than one mind, and are written in a vernacular style. In works with a formal structure, such as the *Chao Lun*,[13] there is generally a conventional organizing principle that would assist the reader to make sense of an idea or practice. In addition, it can generally be assumed that an author makes use of some formal structure as a means of communicating with a body of readers. The master in an anecdote, on the other hand, is generally engaged in an informal conversation, is not likely to be concerned with an organizing structure, and seeks to communicate only with one or a limited number of participants, not with readers. Even if there were a structure, however informal, underlying a conversation, since the anecdotes contain only fragments of conversation, any structure that might have existed would be lost. Where

in a literary composition only one mind is at work, giving a more or less unified perspective, in a dialogue there are two or more, frequently contending, minds. This is more likely to muddle perspective. Finally, the use of the vernacular introduces the problem of regional and historical differences in language, essentially non-existent in literary Chinese. It also seems likely that certain code or slang terms would arise among a large group of people engaged simultaneously in a common practice with common goals. For example, where for most English speakers, "bird" denotes a winged and feathered species of animal, for a recent generation in Britain, in certain contexts it denotes a female of the speaker's own species. Such colloquial denotations are not commonly listed in Chinese lexicons. Thus one may sometimes be confused by failing to realize a term's code value in a particular context.

The problematic nature of this literature raises serious questions about the approach taken by many of the recent studies mentioned in the previous section. Heinrich Dumoulin's approach to the history of the five houses is more or less typical of most modern Western presentations of this phase of Ch'an history (cf., John Wu, 1975 and C. Y. Chang, 1971). They all present a relatively neat overview of the five houses, similar in some respects to

the uncluttered picture of early Ch'an prior to the Tun-huang discoveries. They are all weakened by an over-emphasis on philosophy and doctrine, their tendency to focus on individual anecdotes as discrete entities, and finally by the image of enigmatic eccentricity often conveyed by the discussions or lack of discussion of the anecdotes.

The anecdotes, which are woven into the narrative of a master's life and teaching in these modern studies, generally receive little more than paraphrases, if that, leaving the reader to speculate on why, for example, the sound of a pebble striking bamboo might induce enlightenment. Simply to say, as Dumoulin does, that the blows and shouts of various masters such as Lin-chi "are not intended as punishment," but serve rather "as practical means, as expedients, that are to help toward the comprehension of Reality" (1953, p. 21) does not explain how or why this is so. Such treatment of the anecdotes leads either to the somewhat cynical conclusion that much of this literature is intentionally eccentric, aiming merely to shock, or the more romantic conclusion that beneath the enigma lies some profound, vaguely sensed essence, which the reader, in his unenlightened state, completely fails to grasp. Neither of these conclusions appears to account for the role this literature had in the T'ang and Sung dynasties.

Paul Demiéville wisely avoids this problem by acknowledging that in the case of the Record of Lin-chi a third of the anecdotes are enigmas to which the key has been lost, and therefore must of necessity be left as is, without further attempt at explication. What is surprising here is that Demiéville considers so much of the text open to explication. However, this text is one of the few discourse records in which over half of the text consists of extended lecture, in which particular doctrines are more explicitly developed than in the terse verbal exchanges more characteristic of this genre.[14]

Most Western interpreters tend to focus on those few anecdotes that lend themselves to doctrinal or philosophical speculation. Dumoulin devotes much space in his discussions of both Lin-chi and Tung-shan to a consideration of the relationship between the absolute and the relative, reality and appearance. This is often referred to in the texts as the relationship of guest and host or lord and vassal. Lin-chi describes this relationship in four configurations or "ranks" (wei 位) and Tung-shan in five. The attention given these speculations is possibly more an indication of later, and contemporary interests than of the relative importance these doctrinal speculations have within the texts themselves. Dumoulin recognizes this himself, in warning that overemphasizing the

importance of these doctrinal elements in Lin-chi would present a false picture (1953, p. 24). This is equally true for Tung-shan since his "Five Ranks" doctrine does not even appear in the earliest collection of his anecdotes, the Tsu t'ang chi. The following observation by Yanagida Seizan should also encourage caution with regard to excessive concern with doctrine. "The dialogues of Ch'an did not take place for the purpose of making statements of religious doctrine, but as a means of addressing the very real and immediate problems of Buddhist spiritual practice as they occurred within the lives of the trainees" (1969, p. 194).

The final objection to recent studies of the anecdote literature is their tendency to focus attention on the individual anecdotes as discrete entities, thus deflecting attention away from the work as a whole. This approach may reflect the not unreasonable presupposition that the anecdotes are like parables, each dealing with or illustrating a particular religious or philosophical teaching. This is certainly true of much of traditional Chinese and Buddhist writing such as the Indian sūtras, the Lun-yü and the Tao te ching. However, that such a presupposition may be inappropriate in the case of the anecdotes is suggested by Yanagida Seizan. "Chinese Ch'an

Buddhism," he writes, "had developed a new and wider perspective. That is, rather than focusing narrowly on individual encounters and verses, the followers of Ch'an were able to contemplate the special characteristics of this body of material as a whole." (1969, p. 202.)

Another major problem in the use of these anecdotes to study the Ch'an of the late T'ang is their questionable reliability as accurate representations of the figures concerned. None were recorded by the masters themselves. Rather they were passed orally through at least several generations before finally being written down. Under these circumstances it must be assumed that there was significant alteration in the original conversations. It is likely that many of the transmitters' own opinions infiltrated the originals. Alterations in language and style, possibly considered mere improvements in form, have also certainly crept in. In addition, in oral transmission, there is often a tendency to modify in order to improve memorability. Finally, there is the question of the compiler's motives in bringing together the material. This will affect not only the overall organization, but also the choice and editing of his sources. Thus, these materials are in no way comparable to original works by the figure concerned.

Having indicated some of the problems, it should be said in favor of using such material that it is not always the overtly expressed concepts or explicit content of a teaching, religious or secular, which have the greatest influence or provide the clearest picture of a culture or sub-culture. Rather it is often the manner in which a teaching is presented, its mechanisms of thought and language that are of greater importance. In such a venerated literature as the discourse records, the lack of explicitness should encourage a more careful consideration of the manner of expression. It is possible that this very aspect may more clearly mirror the values of the Ch'an movement than the obvious surface content of its literature.

The present study will approach the problems outlined above through an investigation of the following questions:

1. What is the nature of the Record of Tung-shan, i.e., its relation to a historical Tung-shan, the Ch'an of the late T'ang, and the various compilers of the texts?

2. What is the pedagogic style of the Record of Tung-shan?

3. How particular is this style to:

   a. Tung-shan

   b. the Ts'ao-tung House

   c. Ch'an Buddhism?

Significance of the Research Questions

Since no discourse record is the personal composition of the master concerned, it is necessary to consider what influences following a master's death may have affected its final form and content. Without first examining the evolution of the Record of Tung-shan, the analysis that follows it would be meaningless, since it would be unclear who or what it describes. In addition to providing a basis for the analysis of this particular text, knowledge of the evolution of the Record of Tung-shan will contribute to a better understanding of the general process by which this form of literature developed. This question will be dealt with in Chapter II.

The second question suggests a different approach from most of the studies described above. Rather than focusing on the themes, ideas, or implicit meaning of the anecdotes, it shifts primary attention to how a set of religious values is transmitted. This question assumes that a set of religious values are, in fact, transmitted and that this process of transmission can be seen in the anecdotes. It is hoped that this approach to the discourse records will provide fresh insights previously denied through exclusive or primary focus on content. To answer

the question, a system of analysis that goes beyond impressions and random observations on style is necessary. This system is described in Chapter III. It is not enough to say that Lin-chi can be characterized by his stick, Huang-p'o, his shout, and Tung-shan, his parental kindness. An understanding of the mechanisms of the thought and language and the patterns of interaction in the discourse records may reveal more about Ch'an than attempts to describe the content of this enigmatic literature. The results of this analysis are described in Chapter IV.

The third question concerns the extent to which pedagogic style displayed in the discourse records is a significant factor in distinguishing individuals, houses, or the Ch'an movement as a whole. If, for example, no substantial differences are observed in the styles of the discourse records of Tung-shan and those of other masters, such as Lin-chi or Yün-men, then it can be said that in terms of style, the discourse records are a rather large, homogeneous body of literature, and that the style thus described is characteristic of the entire Ch'an lineage. Furthermore, given the non-doctrinaire nature of the content of this literature, any significant distinctions that might be made within Ch'an would probably have to be made in terms of lineage. If, on the other hand,

significant distinctions are observed between the styles of Tung-shan and, for example, Lin-chi, then the value of the discourse records as a source for distinguishing between individuals or houses will have been established. The description of particular styles thus derived, combined with that general information on content which is more obvious, would provide a firm basis on which to make comparisons. It could then be determined to what extent pedagogic style is characteristic of and distinguishes the houses of Ch'an. If, for example, the similarity between members of the Ts'ao-tung House is no greater than their similarity with members of the Lin-chi House, it must be concluded that style is an individual rather than a house characteristic. But if, having shown there to exist distinct differences in the discourse records, it can also be shown that members of one particular house exhibit more in common than they do with members of the other houses, then a strong case for the existence of house styles will have been made. This, however, is far beyond the scope of the present study since it will require that the methodology developed here be applied to numerous other discourse records. This study will focus on determining whether a style can be shown for the Record of Tung-shan, and how that can be described. In addition, an initial comparison

will be carried out by applying the methodology to the Record of Lin-chi. This text has been chosen because it has already been relatively well studied (Demiéville, 1971, Yanagida, 1974, Sasaki, 1975), and because it represents a distinctly different house. The possibility of seeing a vivid contrast, if in fact there is one, is thus more likely.

Notes

[1]Ch'an monks have two names of two characters each. Thus Ma-tsu馬祖 is a sobriquet for the monk, Tao-i道一. The latter is a clerical name. The sobriquet is generally taken from the name of the location of a particular monk's temple. Tung-shan 洞山 is literally "Cave Mountain," the site in northeastern Kiangsi where Liang-chieh's temple was located. "Ma-tsu" is one of the few exceptions to this naming pattern, since it is not a place name, but makes use of Tao-i's secular family name, and means, "the Patriarch Ma." In Ch'an texts a monk is generally referred to only by his sobriquet, though for a few monks the clerical name is used. In most cases in this study, only the one name commonly found in the texts will be used rather than both names. In a few cases in which a monk is relatively obscure, both the sobriquet and clerical name will be given.

[2]Tsung-mi宗密 (780-841) in his Yüan-chueh ching ta shu ch'ao 圓覺經大疏抄 (Z.1, 14, 3) describes the Hung-chou lineage (Hung-chou tsung 洪州宗) as the lineage founded by Nan-yüeh南岳 (677-744) and propagated by Ma-tsu.

[3]See TSL 34, note 3.

[4]See TSL 1.

[5]See TSL 115.

[6]Yanagida Seizan has written an informative article on the yü-lu, "Zenshu goroku no keisei" 禪宗語錄の形成 in Indogaku bukkyōgaku kenkyū 印度學佛教學研究 (IBK) 18:1. December, 1969. The article has been translated by John McRae under the title, "The 'Recorded Sayings' Texts of Chinese Ch'an Buddhism," published in Early Ch'an in China and Tibet, Ed. Whalen Lai and Lewis Lancaster, BB Berkeley, Lancaster-Miller Press, 1982, pp. 189-209.

[7]Pi yen lu 碧巖錄, 10 chüan. The one hundred anecdotes were collected by Hsüeh-tou Ch'ung-hsien 雪竇重顯 (980-1052). He also composed a poem and added comments for each kung-an. Huan-wu K'e-ch'in 圜悟克勤 (1063-1135) later gave lectures on the collection which were combined to make up the present text. T.2003, XLVIII.139-226.

[8]The "five houses" are identified by Fa-yen 法眼 (885-958) in Tsung men shih kuei lun 宗門十規論. In addition, Fa-yen uses feng 風 in the sense of "style."

[9]Jan Yun-hua uses "middle Ch'an" to describe that period "after the early Chinese Patriarchs, but before the systematization in Five Sects (sic)" in his article on "Tsung-mi's Analysis of Ch'an" in T'oung Pao 58, pp. 1-54.

[10]For a survey of this scholarship, see Carl Bielefe Bielefeldt and Lewis Lancaster, "T'an Ching (Platform Scripture)," in Philosophy East and West, 25, No. 2, 1975, pp. 197-212.

[11]T.2861, LXXXV, Stein 1635.

[12]Edward Conze writes, "Far from rejecting the sūtras, the Ch'an masters were absolutely saturated in them, and many of their sayings are either direct quotations from the sūtras or contain allusions to them." (1968, p. 31.) An attempt has been made in annotating the TSL to demonstrate this point by indicating scriptural sources where possible.

[13]Chao lun 肇論 by Seng-chao 僧肇 (374-414). A systematic treatise in four sections on the Prajñāpāramitā doctrine as taught by Nāgārjuna. T.1858, XLV.150-161.

[14]See pp. 118-19.

CHAPTER II

TEXTUAL SOURCES

There are five principal sources of the Tung-shan material, compiled over an eight hundred year span, from the middle of the tenth century to the end of the eighteenth. The earliest is the Tsu t'ang chi published in 952. This was soon followed by the Ching-te ch'uan teng lu in 1004. There is then a six hundred year hiatus before the publication of the Wu chia yü-lu 五家語錄 (Records of the Five Houses) in 1632.[1] The final two sources were both published in Japan, the Tōzan Gohon zenji goroku 洞山悟本語錄 (Record of Ch'an Master Tung-shan Wu-pen) in 1738,[2] and a re-edition of this together with Ts'ao-shan's discourse record, the Sōtō ni shi roku 曹洞二師錄 (Records of Two Ts'ao-tung Masters) in 1761.[3] In general, the bulk of the material on Tung-shan in all the above sources is overlapping, and consists of laconic discourse anecdotes. There is also some verse, but this is found almost exclusively in the latter three works. The five texts above represent at least two distinct format types or sub-genres of the Ch'an anecdote literature. Though the form and content of a particular anecdote

remains basically the same throughout Ch'an literature, there are clear differences in the way in which anecdotes are edited and presented. These differences suggest that there were distinct shifts in the roles this literature was expected to play in different periods and for different groups within the Ch'an community. Thus, these five texts will be considered not only in terms of authorship and content, but also in terms of their particular format and the place that format type had within the history of Ch'an.

Origins of the Ch'an Discourse Anecdote

The dialogue-anecdote is not unfamiliar to the student of religion or classical Indian and Chinese literature. Jesus's teachings in the New Testament are found not only in sermons, but also in dialogues with his disciples and others. Similarly, in early Buddhist scripture, particularly the sūtra and vinaya literature of the Teravāda schools, the teaching or rule is conveyed by means of edifying dialogues or incidents generally involving the historical Buddha. Outside of Buddhism there are, for example, the dialogues between Arjuna and Krishna in the Bhagavad-Gītā. In China many of the

pre-Han philosophical classics, such as the Lun-yü of Confucius, the Mencius, the Hsün-tzu, and Chuang-tzu, utilize the dialogue-anecdote as a common means of imparting their messages. Thus, there exists ample precedent for this particular literary device, a fact that was not lost on the compilers of the Pao lin chuan 寶林傳 (The Transmission of Pao-lin [Temple]), one of the early Ch'an anecdote collections.[4] The Ssu shih erh chang ching 四十二章經 (Sūtra in Forty-two Sections) is included at the beginning of this text as the oral record of the Buddha.[5] In general, all of the texts cited above can be characterized as being highly literary in their use of language, possessing a histrionic quality in the dialogues, and being openly didactic. In the Chinese examples above, with the exception of the Lun-yü, the interlocutors are generally obvious literary creations, serving only to raise the appropriate question at the proper time. Once the topic has been introduced by these interlocutors, the principal figure of the text usually expounds it at some length.

The earliest examples of Ch'an records reveal similar characteristics, with the exception of being distinctly unliterary. The great majority of these texts were found among the Tun-huang materials, and were written in the

eighth century, shortly after the Ch'an Buddhists appear to have become aware of themselves as a separate movement. For example, in Hui-neng's T'an ching 壇經 (Platform Scripture),[6] the Shen-hui t'an yü 神會壇語 (Sermon of Shen-hui),[7] and the Shen-hui yü-lu 神會語錄 (Records of Shen-hui),[8] there are the familiar staged questions to which the masters respond in a clearly didactic fashion, often at great length. All three texts contain teachings on several of the same basic issues, the doctrine of no-thought (wu nien 無念), the identity of wisdom (hui 慧) and meditation (ting 定), and the advocacy of sudden enlightenment (tun wu 頓悟). These doctrines become the central issues in much of the Ch'an literature of the eighth century.

Although much of the Ch'an literature of the eighth century represents important innovations in Chinese Buddhist thought, its purpose was not purely the edification of the followers of Ch'an. In later periods such works as the T'an ching of Hui-neng were treated simply as religious teachings, but at the time they were written, they were obviously intended, at least in part, as polemic in the struggle between the various emerging lineages within Ch'an. Shen-hui's advocacy of "no-thought" in the name of the Southern Lineage (nan tsung 南宗) is clearly

a refutation of the Northern Lineage's (pei tsung 北宗) doctrine of "detachment from thought" (li nien 離念).[9] Similarly, sudden enlightenment was opposed to the gradual enlightenment approach attributed to the Northern Lineage. The struggle was not limited to the northern and sourthern lineages as it sometimes appears in later histories, but involved other factions, such as the Pao-t'ang 保唐 Lineage of the Li-tai fa-pao chi 歷代法寶記 (Record of the [Transmission of the] Dharma-treasure Throughout the Generations).[10] Though the doctrines that arose in the dispute between these various lineages contributed significantly to the development of Ch'an thought, their role as polemic cannot be ignored.

Disputes over doctrine were not the only means by which the various lineages advanced their cases. They also attempted to consolidate their positions both among Buddhists and at the imperial court through the assertion of lineage legitimacy. In almost all the Ch'an texts of this period, there is some attempt to demonstrate a direct link with the Buddha, Sakyamuni, by means of an unbroken line of personal transmission from teacher to student. One of the earliest examples of this approach is presented in the preface to the Ch'uan fa-pao chi 傳法寶記 (Record of the Transmission of the Dharma-treasure),[11] a text of

the Lańka Lineage (leng-chia tsung 楞伽宗), so designated because of its emphasis on the Laṅkāvatāra Sūtra.[12] In the Ch'uan fa-pao chi a direct link with the Buddha is asserted but not demonstrated. Only the names of five of the Indian patriarchs are mentioned. Furthermore, there is no numerical designation or biographical information on these few patriarchs. Fa-ju 法如 is listed as the sixth Chinese patriarch of Ch'an rather than Hui-neng.[13] Fa-ju is succeeded, according to this lineage, by Shen-hsiu 神秀 (606-706), regarded in later Ch'an literature as Hui-neng's principal adversary and proponent of the northern faction.

In contrast, the Pao lin chuan, published in 801 at the culmination of this period, presents a line of twenty-seven Indian patriarchs, the seven Buddhas that preceeded them, and the six Chinese patriarchs, from Bodhidharma through Hui-neng. This is followed by the line of masters representing the lineage of the compilers of the text, i.e., a line of masters leading to Ma-tsu through Nan-yüeh 南嶽 (677-744) and Hui-neng. For each figure there is a numerical designation, a set of typical Ch'an anecdotes, and a transmission verse. It is in this text that we first find anecdotes of this type for such Indian figures as Mahākāśyapa, Ānanda, and Nāgārjuna. The anecdotes and verses serve to flesh out and give personality to what

would otherwise remain impersonal names in a list, possibly in an attempt to lend an air of greater plausibility to the idea of an unbroken transmission from the Buddha.

These lineage histories are, in fact, little more than pseudo-histories, the development of Ch'an as they present it being largely fabrication. However, they do tell us very much, albeit indirectly, about the compilers of these texts, and the social and political context from which they emerged. The "histories" were probably directed not so much at other Buddhists as at the social and political hierarchies whose patronage the elite of certain lineages sought. To link themselves convincingly with the universally revered Buddhist luminaries of the past, e.g., Śākyamuni, Bodhidharma, and eventually, Hui-neng, was to obtain access to the influence and other benefits of imperial patronage. Historically, this was a period when Buddhist aspiration to imperial patronage was not at all unreasonable. Regardless of what contingent conditions and aims may have combined to generate this literature, it did create an appropriate and immensely popular medium through which the Ch'an experience could be vividly expressed. In addition, there began to appear in these lineage history anecdotes some of the stylistic tendencies that are typical of the T'ang Ch'an anecdotes. For

example, in the Li-tai fa pao chi, the use of everyday speech, free from Buddhist technical terms, is obvious. Also in this text anecdotes begin to appear in which specialists in Buddhist doctrine are refuted.

Thus, in the texts of early Ch'an there are two types of discourse anecdotes. The first is the traditional, didactic anecdote, intended to convey doctrine. The second, which evolved during the lineage disputes, is the laconic, biographical anecdote, intended primarily to give personality to the figures in a particular lineage history, and only secondarily as a vehicle for religious content. They tend not to be didactic, overtly staged, or literary in their use of language. This latter form of the discourse anecdote is one of Ch'an Buddhism's principal contributions to Chinese religious literature.

At the same time that the lineage histories were being composed, the theoretical foundations for later developments of this new type of anecdote were being laid by Ma-tsu in Hung-chou. Yanagida Seizan suggests that Ma-tsu's emphasis on the identity of the ordinary mind with enlightenment, "this very mind is the Buddha" (chi hsin chi Fuo 即心即佛), led logically to the conclusion that all words and actions of the master, no matter how mundane, reveal the wisdom of enlightenment (1969, p. 195). This doctrine provides the theoretical link

between the fundamental Ch'an image of itself as being a teaching outside of the sūtras and a teaching characterized by the discourse records. Attention to daily human activities frees the student from such abstract theories and the "ranking of teachings" (p'an chiao 判教) and emphasis on scripture. Whatever the importance of these doctrines to the development of the Ch'an anecdote, it was Ma-tsu's disciples who left the first rudimentary collections of discourse anecdotes, such as the *Nan-ch'üan yü yao* 南泉語要 (*Essential Discourses of Nan-ch'üan*) (745-834).[14]

The Lamp Records

With the loss of Buddhist access to high political patronage at the end of the T'ang, a change in the nature of the anecdote collections might be expected. In new historical circumstances, new concerns arise to reshape cultures and the traditions within a culture. The old perceptions are not necessarily lost, but their place in a value scheme necessarily alters to accomodate new concerns. It is not suggested that historical context is the determining factor, simply that it exerts pressures that affect the way a culture or sub-culture regards and utilizes its heritage.

and which tendencies are encouraged to develop and which are inhibited.

The ninth and tenth centuries saw a vigorous resurgence of Han chauvanism in China. Buddhist access to imperial patronage began to diminish from the middle of the ninth century with Emperor Wu Tsung's Buddhist persecution (841-845). Furthermore, the disintegration of political power in the final years of T'ang made such patronage little little more than worthless. In addition to this loss of the political incentive, the cultural disruption brought about by war, even when not directed at the Buddhists, was inevitably a threat to the intellectual and artistic achievements of better times. Thus, it would seem that the followers of the Ch'an tradition might have been less concerned with demonstrating their link with Sakyamuni than with trying to preserve and perpetuate their tradition in an increasingly hostile world. It was in this chaotic period that the lamp records appeared.

Although not neglectful of lineage, these records are, in fact, treasuries of the Ch'an heritage, including more than merely the lineage of their compilers. In the eighth and ninth centuries, Ch'an activity was at one of its peaks in China, and the number of followers must have been very great. From such a number there would inevitably

arise many of considerable genius, and generally more than one or two under a single master. Ma-tsu, for example, was reputed to have attracted hundreds of students, among whom, according to the Ching-te ch'uan teng lu, one hundred and thirty-one were said to have gained his approval. Such a phenomenon would seem to be reflected in the organization of the lamp records where, from Hui-neng on, many figures (generally students of one master) are collected into a single chüan. Most of the material on the first thirty-four patriarchs appears to be drawn from the later lineage histories, and therefore represents a more or less straight line of transmission up to Hui-neng. Rarely is there more than one student for each master, let alone other branches off the one central line.[15] This is probably indicative of the earlier concern to demonstrate a link to Buddha.

The arrangement of the lamp records by generations runs counter to the impression given in the lineage histories, that each master passed his teaching to a single follower.[16] The lamp records reflect a freeing of the transmission from dependence on a single tenuous line by recognizing many in a single generation worthy of transmitting it. Such an anti-institutional attitude seems to be suggested in the name given this group of texts, lamp records. Except for the Tsu t'ang chi, probably the

earliest work in this genre, most include the word, "lamp," in their titles. The lamp is a popular image for wisdom in Buddhist literature, one of the earliest examples being Sakyamuni's admonition to his disciples that they be lamps unto themselves. Such emphasis on individual autonomy coupled with the increasingly prevalent belief that all beings possess Buddha-nature must naturally have led to the conclusion that everyone was potentially in possession of "light" or wisdom.[17] That many were regarded as actually possessing wisdom is vouched for in the lamp records. Thus while retaining the anecdotal style, the focus shifted from lineage to the collective experience of the Ch'an movement.

The Tsu t'ang chi in which the earliest collection of Tung-shan anecdotes appears, is typical of this genre. This text was discovered among fifteen extra-canonical works by two Japanese scholars, Sekino Tadashi 関野貞, and Ono Genmyō 小野玄妙 in 1926 among the wood blocks of the Korean Tripitaka at Haein Monastery in Korea. From the middle of the thirteenth century on there is no mention of the Tsu t'ang chi and all memory of it was apparently lost, not only in China, but also in Korea. Though there had been numerous printings of the Korean Tripitaka since the blocks were first incised in 1245, the Tsu t'ang chi did not come to light, as it seems to have been excluded from the main body of the Tripitaka.

Paul Demiéville, who has translated a small portion of the *Tsu t'ang chi* material on Lin-chi and his teacher, Huang-po 黄蘗 (d. 850), considers the discovery of this text of great significance because it is the most complete collection of pre-Sung anecdotes that did not undergo literary polishing at the hands of Sung editors. Also the language of the text is an extremely colloquial form of T'ang Chinese (1970a, p. 264)

The *Tsu t'ang chi* consists of twenty *chüan*, and contains the records of 257 figures in all. The first two *chüan* deal with the seven Buddhas, the twenty-seven Indian patriarchs, and the six Chinese patriarchs. Its compilers appear to have relied heavily on the *Pao lin chuan* for this part. From the third *chüan* on, the format changes. Instead of being arranged in chronological succession as in the first two *chüan*, the masters are arranged by generation. Furthermore, they are no longer designated "patriarch" (*tzu* 祖), but, with few exceptions, "*ho-shang*" 和尚.[18] Most of the major lineages that branched off after the Fourth Patriarch, Tao-hsin 道信, are represented, including Niu-t'ou 牛頭, and Shen-hui 神會, not to mention Shih-t'ou and Ma-tsu. Tung-shan's records appear in the sixth *chüan*.

Three members of Hsüeh-feng's lineage appear to have had a hand in the text, Ching-hsiu Wen-teng 淨修文僜

(no dates) and two of his disciples, known only as Ching 靜 and Yün 筠.[19] The text was compiled only forty-four years after Hsüeh-feng's death. Yanagida Seizan suggests that the origin of this text is to be found among the monks who flocked to Hsüeh-feng's center in south China at the end of the ninth and tenth centuries. In the fifty-three years following the total collapse of the T'ang in 907, there arose in north China a series of short-lived regimes, referred to as the Five Dynasties (<u>wu-tai</u> 五代). These northern governments were highly unstable, following each other in rapid succession. In the south, on the other hand, there emerged a number of relatively peaceful states known as the Ten Kingdoms. Hsüeh-feng, whose center was located in one of them, the Min 閩 kingdom, near the thriving port city of Ch'üan-chou 泉州, had gained the support of the Min king. In contrast to the chaos in the north, Min was quite stable and thus a refuge for, among others, monks fleeing the insecurity of the north. Hsueh-feng is said to have gathered 1,700 disciples from all over China and from various lineages. Thus, in this ecclectic environment, it would be natural that the wealth of anecdotes the various lineages had collected would become topics for discussion and comment. It is probably from such material that Ching and Yün compiled the <u>Tsu t'ang chi</u>.

The next major lamp record is the _Ching-te ch'uan teng lu_, published in 1004, fifty years after the _Tsu t'ang chi_. It was compiled by Yung-an Tao-yüan 永安道原 (no dates), a member of Fa-yen's 法眼 (885-958) lineage. It contains the records of 1,701 figures from the time of the Buddha through that of Fa-yen, Tung-shan's record appearing in the twelth _chüan_. The _Ching-te ch'uan teng lu_, benefiting, no doubt, from the newly developed art of printing, became widely disseminated; rapidly overshadowing its predecessor, the _Tsu t'ang chi_. The _Ching-te ch'uan teng lu_ was submitted to the Emperor, Chen Tsung 眞宗, and included in the Buddhist canon. But though many of the incidents it relates are also contained in the _Tsu t'ang chi_, there is a noticeable difference in language. It also contains 1,444 more figures than the _Tsu t'ang chi_, but most of the major lineages are represented in both texts.

Kung-an Collections and Discourse Records

By the Sung Dynasty Ch'an had taken on the appearance of an established institution. The amorphous energy of its early years was given system and order. This development

can be seen in the emergence of two further adaptations of the dialogue-anecdotes collected over the previous several hundred years, the kung-an collections and the discourse records.

Although there is precedent for the kung-an in earlier literature, technically it begins in the Sung Dynasty. In the lamp records there are instances of a master confronting his student with a seemingly illogical problem which often induces an enlightenment experience (see TSL 34). Such stock questions as the reason for Bodhidharma's coming from the West (see TSL 43) are also found. However, unlike the kung-an, which becomes a case for future study, the thorny questions of the lamp records, when they are recorded as sparking enlightenment, do so immediately. As for stock questions, they are more often raised by the disciple than the master, as in the example noted. Thus, there did not exist a set of "cases" considered useful to the student aspiring to enlightenment. In the Sung, however, groups of anecdotes were collected and commented on possibly as a text or course of study. However, it is unclear how the kung-an was actually used. It was only in the Sung Dynasty that the term kung-an even appeared. Thus these collections were a totally new departure in Buddhist practice, and an adaptation of the

anecdote to new ends. The _Pi yen lu_ 碧巖錄 (_Blue Cliff Records_), published at the beginning of the twelth century, was one of the earliest in this genre.[20] According to the introduction to this text, "The _kung-an_ arose in the T'ang and flourished in the Sung." The earliest appearance of the _kung-an_ form, though not yet the name, was in the records of the late T'ang master, Nan-yüan 南院 (d. 930), a third generation descendant of Lin-chi. He questioned one of his disciples about several statements by Lin-chi. The earliest extant collection of _kung-ans_ is contained in the discourse record of Fen-yang 汾陽 (947-1024). Tung-shan rarely appears in these collections, the _Pi yen lu_ containing only one Tung-shan case.[21] Therefore, this genre is of little concern, other than to indicate the limited context within which it is appropriate to treat Ch'an anecdotes as conundrums. Outside of this context, the anecdotes should be approached differently.

In addition to the development of more systematic methods in Sung Ch'an, a limited number of lineages came to predominance. Whereas, during the T'ang, Ch'an might be characterized by such expressions as, "the hundred masters, the hundred teachings," in this period, a narrowing took place and five distinct "houses" (_chia_ 家) were delineated. What probably began as mere tendencies or

functions of personality in the early masters and their immediate disciples, when viewed in retrospect, took on greater form in the viewers mind and became more established. This tendency can be seen as early as the tenth century in the writings of Fa-yen, particularly in his *Tsung men shih kuei lun* 宗門十規論 (*Discussion of the Ten Guidelines of the Lineage-gates*).[22] In this work he identified four houses, the Kuei-yang 溈仰, Lin-chi 臨濟, Ts'ao-tung 曹洞, and Yün-men 雲門. His own lineage became the fifth. With the establishment of houses came an attempt to identify and convey the characteristic style of each house (*chia feng* 家風). This seems to have been the function, at least in part, of the discourse records.

The term, *yü-lu* (discourse record), first appears at the end of Huang-po's biography in the *Sung kao seng chuan* 宋高僧傳 (*Sung Biographies of Eminent Monks*) completed in 988. The earliest known text is the *Sung-ch'i yü-lu* 宋齊語錄 (*Record of Sung-ch'i*, no dates), now lost, but referred to in the *T'ang shu i wen chih* 唐書藝文志 (*Bibliographic Chapter of [Old] T'ang History*). The earliest extant record is a ninth century text, the *Ming-chou ta Mei-shan Fa-ch'ang ch'an shih yü-lu* 明州大梅山法常禪師語錄 (*Discourse Record of Ch'an Master Fa-ch'ang of Ta-mei Mountain in Ming-chou*). The text contains five long sermons in addition to discourse anecdotes.

It is worthy of note that the monk, Fa-ch'ang, the subject of this text spent much of his life in Tung-shan's home town of Kuei-chi.

The discourse records bring together in one place material on individual masters, material that previously had been dispersed throughout various works and even within single works. In the lamp records, the anecdotes involving a particular figure are usually found not just in his own section, but also in that of his master, the various other masters he may have visited, and his students. Thus the discourse records tend to focus attention on individual masters rather than on the collective heritage.

These records are not biographies in the traditional sense, such as those in the Biographies of Eminent Monks.[23] They generally provide little more concrete biographical information than a figure's birthplace and family name. All else tends to be the anecdotal snatches of conversation derived primarily from the lineage histories and lamp records. Though not intentionally biographical, discourse records do appear to convey a sense of the personalities and by extention, the house-style of the figures who composed a particular lineage, they thus furnish word portraits of the patriarchs. Without attempting to set

forth a systematic teaching, the compilers of the discourse records may have been attempting to convey what they considered to be the house-style through the characters of individual masters. It is not the person portrayed in the discourse records that would appear to be important, as little of the kind of information contained in traditional Chinese biography is found. An attempt to convey in a non-discursive way a house-style would also account for the general lack of hagiographic material common to so much Chinese religious literature. Hagiography seems largely intended to generate awe among the faithful for a particular figure, elevating him to mythological stature, or to give evidence of such an individual's arrival among the saints. Admittedly, Ch'an priests were not immune from such hagiography or personality cults, but this is not what is found in the discourse records.

Whereas the discourse record for Lin-chi, Tung-shan's contemporary, was published in 1120, two hundred and fifty years after his death, Tung-shan's earliest discourse record did not appear until the end of the Ming Dynasty in the _Wu chia yü-lu_ (1632). This text also contains the discourse records for Lin-chi, Yün-men, Fa-yen, Kuei-shan, Yang-shan, and Ts'ao-shan. Yanagida Seizan (1974, p. 73) suggests that the prior non-existence of a discourse record

for Tung-shan is a result of the state of decline into which the lineage had fallen by the Sung Dynasty.

The text is attributed to Yü-feng Yüan-hsin 語風圓信 (1571-1647), a member of Lin-chi's thirty-third generation, and his lay disciple, Kuo Ning-chih 郭凝之 (no dates). Iriya Hakuju (1943, III, p. 66) speculates that Yüan-hsin had originally composed much of the text and that later Ning-chih collected and edited it for printing. Ning-chih had ascended to the status of an official, but lost his position due to association with Liu Tse-ching 劉澤清. He was credited with being skilled in astronomy and calendar numerology (*li-shu* 曆數).

The title given the Tung-shan section is the *Record of the Ch'an Master, Liang-chieh of Tung Mountain in Jui-chou* (*Jui-chou Tung-shan Liang-chieh Ch'an shih yü-lu* 瑞州洞山良价禪師語錄). It contains certain noteworthy additions not found in previous Tung-shan collections, most significant of which is the material conerning the Five Ranks (*wu-wei* 五位) doctrine. Much of this, however, can be found in the Sung anecdote collections of his disciple, Ts'ao-shan.[24] The impression given in the Ts'ao-shan material, when not explicit about its source, is that it was transmitted directly to Ts'ao-shan by Tung-shan. However its total absence from earlier Tung-shan material and

that of his other disciples raises the question of the extent of Ts'ao-shan's role in the present form. It is noteworthy that at the time the *Wu chia yü-lu* was compiled, as well as the two following texts, the *Tsu t'ang chi* appears to have been unknown, and, thus, could not have been a source for the compilation of these three texts.

The *Record of Tung-shan* was taken to Japan, re-edited and published in 1738 as the *Tōzan Gohon zenji goroku*. The work is attributed to Gimoku Genkai 宜默玄契 (1690-1764), a member of the Sōtō sect. He made the astounding claim to have found, while traveling around Japan, certain Tung-shan anecdotes transmitted only to Japan. These he appended to the original text. Other additions included some brief general comments by four Japanese priests, a number of *gāthās* attributed to Tung-shan, and two filial letters to his mother and her reply to him. Yanagida Seizan suggests that the appearance of these letters may be related to a widespread belief in the Sung that Tung-shan was the epitome of unfiliality, having attempted patricide. This idea was expressed by such Sung Confucians as Hu-yen 胡寅 (1099-1157) in the *Ch'ung cheng pien hsü* 崇正編序 (Yanagida, 1974, p. 73). Most of these documents appended in Japan to the *Record of Tung-shan* can also be found in the *Ch'an men chu tsu shih chieh sung* 禪門諸祖師偈頌 (*Complete Gāthās of the Patriarch-*

masters of the Ch'an Gate) and the *Tzu men ch'ing hsün* 緇門警訓 (*Admonitions and Instructions of the Black Gate*), the former published in the Sung, and the latter in the Yüan Dynasty.[25] As can be seen in the title, Liang-chieh is replaced by Wu-pen 悟本 (Japanese *Gohon*).

There is one final revision of the previous text by Shigetsu Ein 指月慧印 (1687-1764), and published together with Ts'ao-shan's discourse record in the *Sōtō ni shi roku*. The Tung-shan section is titled, *Inshu Tōzan Gohon zenji goroku* 筠州洞山悟本禪師語錄 (*Record of the Ch'an Master Tung-shan Wu-pen of Yün-chou*). This copies the earlier Japanese title, with the addition of Yün-chou. Yün-chou was the Northern Sung name for the area in northeastern Kiangsi which became known as Jui-chou in the Southern Sung. Jui-chou continued to be used into the Ming when the *Wu chia yü-lu* was compiled.

The late Ming discourse record of Tung-shan has been used as the basic text for the translation and study. As a discourse record, it is more inclusive than the earlier works, and aims at presenting a sense of house style. It is also the first and only Chinese discourse record for Tung-shan. At the same time the earlier sources have been used as references against which to check potential anachronisms.[26] It cannot be argued that any of the texts

deal directly with the historical Tung-shan. Rather the texts represent a series of successive impressions, gradually polished and idealized to suit the compilers' own times. It is as though Tung-shan were a drop of water that on striking a pond is totally swallowed up, leaving only a set of concentric ripples. The texts discussed all present what would appear to be approximations of the being that ultimately crystallized as Tung-shan.

Notes

[1]T.1986, XLVII.519-526 is only the Tung-shan fascicle of the WCYL. The entire WCYL is not printed in the Taishō, only the discourse records of those masters for whom there is no earlier source.

[2]The Tōzan Gohon zenji goroku is included in its entirety in the Sōtō ni shi roku (note 3).

[3]T.1986A, 507-519. Like the WCYL, this Taishō entry is only the Tung-shan fascicle.

[4]The Pao lin chuan was compiled by the otherwise unknown monk, Chih-chu 智炬. The title of the work is derived from the name of the temple, the Pao lin szu 寶林寺, which was the center of the lineage responsible for the text. Located in modern Canton, it was founded by the Indian monk, Chih-yao 智藥 in 502. When asked why he named it "Treasure Grove," he is said to have answered, "One hundred and seventy years after I die the unsurpassed treasure of the Dharma will spread from here and there will be disciples like a grove (of trees)." (Ts'ao hsi ta shih pieh chuan 曹溪大師別傳 Z.2, 19, 5). This is clearly intended as a prediction concerning the success of Hui-neng who made the temple his center.

Originally ten chüan, it was long ago lost in China. The sixth chüan was discovered by Tokiwa Daijo in Kyoto in

1932. Chüan 1-5 and 8 were discovered in 1933 in a copy of the Chin *Tripitaka* in China. These discoveries have been published in mimeographed form by Yanagida Seizan.

[5]The *Ssu shih erh chang ching* was one of the first *sūtras* to appear in Chinese, and rather than being the translation of an entire Indian *sūtra*, appears to be selections from various traditional *sūtras*. There is no known Indian equivalent.

[6]*Nan tsung tun chiao tsui shan ta sheng mo ho p'an jo po lo mi ching liu tsu Hui-neng ta shih yü shao chou ta fan ssu shih fa t'an ching* 南宗頓教最上大乘摩訶般若波羅蜜經六祖慧能大師於韶州大梵寺施法壇經 Stein 5475, T.2007, XLVIII.337-345. The text is considered to have been written between 830 and 860.

[7]*Nan-yang ho shang tun chiao chieh t'o ch'an men chih liao hsing t'an yü* 南陽和上頓教解脫禪門直了性壇語 Pelliot 2054 (2).

[8]Four *yü-lu* manuscripts for Shen-hui have been compiled by Hu Shih in *Shen-hui ho shang i chi* 神會和尚遺集, Shanghai, 1930.

[9]A discussion of these disputes can be found in Yanagida, 1970, pp. 115-131, and 1976, pp. 3-35.

[10]T.2075, LI.179-196, based on Stein 516 and Pelliot 2125.

[11]T.2838, LXXXV.1291a-c. Compiled by Tu-fei 杜朏 (no dates) and completed in 713.

[12]*Leng-chia a po tuo lo pao ching* 楞伽阿跋多羅寶經 T.670, XVI.479-514.

[13]There is no information on Fa-ju outside of what little there is in the *Ch'uan fa pao chi*, and he is ignored in later Ch'an literature.

[14]*Nan-ch'üan yü yao* 南泉語要 Z. 2, 25, 1, *CTL* 17.

[15]A general exception is the Niu-t'ou 牛頭 (594-657) branch off from the Fourth Patriarch, Tao-hsin 道信 (580-651).

[16]The epitome of this one to one transmission is the account in the *Platform Scripture* of Hui-neng of the contention that resulted from Hui-neng's receiving the robe and bowl from the fifth patriarch, thereby sealing the transmission. Neither Shen-hsiu nor any others of the fifth patriarch's numerous disciples were recognized as sharing in the transmission. That a later re-evaluation of this doctrine had taken place can be seen in TSL 90.

[17]See Whalen Lai, 1979, for a discussion of Buddhist lamp imagery. On the issue of all beings possessing Buddha Nature, see TSL 3, note 2.

[18]*Ho-shang* 和尚 is conjectured to be a transcription from a Central Asian language, possibly derived from the

Sanskrit, upādhyāya. In India the term originally meant one's spiritual guide as opposed to an ordinary teacher. In China it comes to be used by Buddhists to show respect for seniors, or, as in this case, for their predecessors.

[19]Hsüeh-feng I-ts'un 雪峰義存, (822-908). He spent a period of time with Tung-shan (see TSL 34-39) before moving on to Te-shan 德山, (782-865), whose lineage he inherited. His followers are responsible for two of the five houses of Ch'an, the Yün-men and the Fa-yen.

The records of Wen-teng appear in chuan 13 of the TTC. He is responsible for the introduction and gāthā scattered throughout the text. There is no biographical information on Ching and Yün.

[20]See Chapter I, note 8.

[21]Tung-shan appears as the subject of case 43 in the Pi yen lu.

[22]Z. 2, 15, 5.

[23]The Kao seng chuan 高僧傳 (T.2059, L.322-425) was compiled by Hui-chao 慧皎 and contained the biographies of monks covering the period from A.D. 67 to 519. This was followed by the Hsü kao seng chuan 續高僧傳 (T.2060, L.425-709) completed in 645, and the Sung kao seng chuan 宋高僧傳 (T.2061, L.709-901) completed in 988. The latter contains Tung-shan's biography (T.2061, L.779c-

780a). It is written in the third person as are all these biographies. The material appears to be drawn from the *TTC* or a common source as nothing new is added. It contains his names, family home, the names of his first teacher, the monk who gave him tonsure (TSL 1), several monks that he visited and his master, Yün-yen (TSL 4). No details of his encounters with these monks are provided. This is followed by the locations of his two centers and concludes with an account of his death, its date, and his posthumous names (TSL 120). This is obviously very different in style and intent from the discourse records.

[24]The Five Ranks doctrine can be found in the Sung text, the *Hsü k'an ku tsun su yü yao* 續刊古尊宿語要.

[25]There are no exact dates for either text.

[26]Of much assistance in comparative textual analysis is the *Tōzan goroku taishō byō* 洞山語録對照表 prepared by Ui Hakuju (1943, pp. 91-107).

CHAPTER III

DESIGN AND METHOD OF ANALYSIS

Sociolinguistic Background

The purpose of this chapter will be to describe the method of analysis used to determine the existence and nature of pedagogic style in the *Record of Tung-shan*. This method of analysis will draw on some of the assumptions and research designs of sociolinguistics. In order to clarify what these are, it will be necessary to begin with a review of the sociolinguistic literature on which the present design was based. This will be followed by a description of the analytical categories developed in this study to account for the material contained in the discourse records. The chapter will conclude with a discussion of how these analytical categories will be used to elicit information on pedagogic style.

As indicated in Chapter I, the enigmatic nature of the content of the anecdotes renders them of questionable value as sources for intellectual history. They contain almost no explicit description of doctrine or practice.

In fact, this may not have been the intention of either the editors or the T'ang masters themselves. If, on the other hand, the discourse records were intended, as was suggested in the previous chapter,[1] to convey an image of a personality or house, then it would be reasonable to ask how it does that. The vast majority of anecdotes are vernacular dialogues which often give one the impression of eccentric incoherence. However, beneath the surface incoherence one also senses a certain internal logic. How does one get at that? A number of anthropological and linguistic studies have confronted similar problems, giving rise to the field of socioloiguistics and discourse analysis theory. Some of the concepts and systems of these two disciplines have been adapted for the present study.

Much modern anthropological research is concerned with living cultures which are studied, in part, through an analysis of both daily speech conventions and literatures, often oral. This research does not focus simply on the content, explicit or implicit, of what a member of a certain culture may say or write. Rather, the act of communication is viewed as an event in which the content is only one of many factors that contributes to an understanding of that culture's values or modes of thought.

These other factors, such as the relative status of the participants or the nature of the occasion, are extra-linguistic in that they lie outside the scope of traditional language analysis, yet their influence on language is undeniable. For example, the kind of language used at a beer party is clearly different from the language of an academic seminar. Similarly, the language a student might use with his teacher is generally quite distinct from that used with a classmate. One of the pioneers in recognizing the importance of extra-linguistic factors was Edward Sapir who conducted numerous studies in the first part of this century.[2] Also, Murray B. Emeneau, on the basis of approximately 10,000 couplets of oral poetry which he recorded himself, generalized on the literary values of the Todas, a south Indian Dravidian tribe (1964).

Much of the work so far in sociolinguistics has been concerned with clarifying its basic premises and identifying the crucial variables of the social context in which communication occurs. Dell Hymes (1964, p. 22) has set out the following variables as requiring adequate identification in an exchange: 1,2) the various kinds of participants in a communicative event: senders, receivers, interpreters, spokesmen and the like; 3) the various available channels and their modes of use: speaking, writing, singing, face and body motion as visually

perceived; 4) the various codes shared by various participants: linguistic, paralinguistic, kinesic, musical; 5) the settings (including other communication) in which communication is permitted, enjoined, encouraged, abridged; 6) the forms of messages, and their genres, ranging verbally from single-morpheme sentences to the patterns and diacritics of sonnets, sermons and other organized routines and styles; 7) the topics and comments that a message may be about; 8) the events themselves, their kinds and characters as a whole. Most of these components will be identified for each anecdote, some receiving more thorough consideration than others. These categories will be described later in the chapter.

There have been several productive studies carried out using this general framework. Particularly interesting in terms of the present study is one done by K. H. Basso (1970) on the role of silence for the Western Apache. He investigated the situations in Western Apache culture in which acts of silence occur in face-to-face encounters, listing six such situation types. He concluded that in all of them the common factor is the ambiguous status of one or more of the participants. The conscious use of silence can also be found in Ch'an anecdotes, though the context in which it occurs is clearly different from that described.

by Basso. Nonetheless, a similar consideration of extra-linguistic factors might reveal the function of silence in the anecdotes.

William Labov (1970) has carried out similar studies on black ghetto speech, in which he was able to show that such speech, interpreted by some as indicative of retarded mental development and inability to reason clearly, when considered with reference to extra-linguistic factors and social context, often revealed a very complex and highly developed reasoning process. The error had been to regard language as an autonomous hierarchical system, rather than context dependent. This was further born out in Labov's study of ritual insults (1972). Ghetto blacks engage in "sounding," consisting of a series of insults which are responded to, not as personal insults requiring denial, but as a demonstration of artistry, requiring a matching display of skill. An outsider unaware of certain social assumptions and grammatical cues (X is so Y that . . .) would be likely to misinterpret the nature of the exchange. The anecdotes also contain numerous instances of playful insult exchanges, and more significantly, rely on certain social assumptions and verbal cues to determine how the insults are to be interpreted.

In addition to identifying the various contextual factors enumerated by Humes, in order to reveal the specific nature of the exchange as it relates to these external factors it will be necessary to analyse the discourse of the anecdotes. Modern discourse analysis theory has provided a basis and numerous models for the development of the analytical scheme used in this study. Labov describes the approach as follows, ". . . the fundamental problem of discourse analysis is to show how one utterance follows another in a rational, rule-governed manner; in other words, how we understand coherent discourse." (1970, p. 299) If Ch'an anecdotes are coherent discourse, and it will be assumed that they are, then it should be possible, according to this theory, to devise a set of rules that shows how the utterances in them follow one another.

One of the more useful models for this study was developed by A. A. Bellack, H. M. Kliebard, R. T. Hyman, and F. L. Smith (1966) as a method for determining the distribution between teachers and students of a limited set of utterance types. The virtues of the system are its economy and comprehensiveness. Bellack divides a lesson into four hierarchical ranks. The highest two ranks are the "game," a descriptive designation he borrows from Wittgenstein (1953), and the "sub-game." These two ranks

are pedagogic, corresponding to the lesson and discrete units within a lesson. The lower two ranks are the "cycle" and the "move." These are discourse terms and correspond to what amounts to a verbal paragraph, i.e., an exchange on a single point, generally between the same two participants, and the minimal utterance that is a complete verbal act, i.e., an utterance that fulfills a single function such such as a question or a command. The moves are further subdivided into four types, soliciting, responding, structuring, and reacting. Soliciting moves are intended to elicit a verbal, physical or cognitive response from the person addressed. Responding moves bear a reciprocal relationship to the soliciting moves in that they represent an attempt to comply with a particular solicitation. Structuring moves are those which determine the context, topic, and limits of a particular interchange. They launch and halt exchanges. They also announce or otherwise provide a topic. Reacting moves are occasioned by any of the four move types, but are not directly elicited by them. They modify, synthesize or evaluate what has preceded. A cycle is initiated by a structuring or soliciting move which initiates a new cycle.

Though it is not the purpose of this study to evaluate teacher effectiveness and student performance, an analytical scheme designed to show student-teacher

interaction patterns is applicable to master-disciple interactions of the sort found in the discourse records. Thus the scheme described above has been very useful in the development of a scheme to elicit information on the manner in which a Ch'an master teaches. Bellack's game image, after Wittgenstein, has conspicuous applicability to the anecdotes since they exhibit numerous game-like features. Lin-chi suggests this approach to teaching in comparing these exchanges to battles. "Now is there any adept warrior who forthwith can array his battle line and unfurl his banners here before me? Let him try proving himself before the assembly!"[3] An anecdote generally involves two contending participants (players). There is often a display of intense mental dexterity or verbal skill by one or both players in which the weaker player either is goaded to greater perceptiveness and thus, presumably, skill in the "game," or concedes defeat. The focus is on the action and the content serves as counters. Since how the game is played is equally if not more important than the explicit content, awareness of this content will serve only to determine the value of the counters in a particular game. Also, as in bridge or chess, a player is often presented with a classic problem from an earlier game and encouraged to sharpen his skills through responding to or

commenting on it. Furthermore, though it has yet to be demonstrated, there appears to be a set of internal rules or conventions that govern these exchanges. It will be one of the principle tasks of this study to demonstrate the existence of these conventions. It should be noted that the game analogy is not intended to suggest a lack of seriousness, or idle play in these Ch'an exchanges, since clearly they have long been regarded with great seriousness. There are nonetheless, striking parallels, in addition to an element of play, though hardly idle.

The Bellack scheme, while sufficiently comprehensive, is lacking in the refinement of move categories that would reveal any but the most obvious tendencies in the discourse records. Greater refinement is found in a later study by Sinclair and Coulthard (1975), though highly linguistic in focus. They were interested in such questions as, "what function does a given utterance have--is it a statement, question, command, or response--and how do the participants know; what type of utterance can appropriately follow what; how and by whom are topics introduced and how are they developed . . .?" (Sinclair, 1975, p. 1). In order to answer these questions a much more detailed subdivision of acts (moves) was developed, resulting in twenty-two classes of acts. Except for one or two of these classes, it has been necessary to devise a separate set of classes,

here called move types. They will be described later in this chapter.

The focus in discourse analysis on the function of an utterance rather than merely on formal grammatical structure, mentioned in the quotation above and found throughout much of sociolinguistic literature, is particularly relevant to the present study. Much of what participants appear to say in the anecdotes cannot be taken at face value, and thus it is necessary to examine the ways in which utterances function. This cannot be done without reference to context in order to determine what set of conventions are being observed in a particular exchange. In other words, without knowing the game we cannot accurately understand the function of a particular move. The following illustration from Labov (1970, pp. 302-303) demonstrates the importance of context and function.

A. Well, when do you plan to come home?

B. Oh, why?

This exchange is typical of natural discourse, but in written form strikes one as a bit odd. The formal grammar of the exchange tells us little and is perhaps somewhat mystifying, two interrogatives. It makes sense only when we are aware of more of the context. A is a college

student, and B is her mother, who at the time had been away from home for four days caring for an elder daughter who had just had a baby. A is having difficulty coping with homework and housekeeping at the same time. Thus, rather than being a question, A's utterance functions as a request for action, "Come home!" According to Labov the general rule for interpreting any utterance as a command is that all four of the following preconditions must be satisfied: 1) action x should be done for a purpose y; 2) B has the ability to do x; 3) B has the obligation to do x; 4) A has the right to tell B to do x. A has trouble with (4) since as a daughter, she is socially constrained from making a direct command to her mother, particularly under those circumstances. A skirts (4) by couching her request as a question. That A's utterance is a request, and is interpreted as such by B, is confirmed by B's questioning (1). The function of B's response is thus to question the reason for B's return, while at the same time putting off A's request. If A replies that she is too busy to do housework, what is formally a statement, is intuitively recognized as a reinstatement of the request. These particular rules are not relevant to the discourse records material, but the example does demonstrate the importance of context, utterance function and intuition.

All of these will be taken into consideration in the present study.

The analysis will be divided into two parts, context variables and discourse variables. These variables are listed in Table 1, followed by a detailed description of each.

<u>Table 1</u>

Listing of Variables Considered in the Analysis of Ch'an Discourse Records

CONTEXT VARIABLES

I. Participants (lineage)

- Ma-tsu
- Shih-t'ou
- Tung-shan
- Lin-chi
- Miscellaneous

II. Codes

Conventional discourse code	CDC
Verbal wisdom code	VWC
Trans-verbal code	TVC

Table 1 continued

III. Settings

- Lectures
- Public exchanges
- Private interviews
- Incidental encounters

IV. Topics

- Traditional Buddhist doctrine
- Chinese doctrine
- Non-doctrinaire

V. Miscellaneous information

- Enlightenment triggers
- Predictions
- *Sūtra* reference

DISCOURSE VARIABLES

I. Anecdote types

- Descriptive
- Lecture
- Game

II. Sub-game types

Current	Cur
Reported	Rep
Case study	CS

Table 1 continued

III.	Case study types	
	Proxy case studies	CSP
	Comment case studies	CSC
	Evaluation case studies	CSE
IV.	Sub-game phases	
	Setting	S
	Catalyst	C
	Initial move	I
	Medial move	M
	Termination move	T
	Evaluation	E
	Result	R
V.	Moves	
	Structuring	St
	Soliciting	
	knowledge	SK
	guidance	SG
	information	SI
	compliance	SC
	wisdom	SW

Table 1 continued

Responding	
knowledge	RsK
guidance	RsG
information	RsI
compliance	RsC
wisdom	RsW
metaphor	RsWm
Reacting	
modification	RaM
evaluation	RaE
rejection	RaR
concession	RaC
faltering	RaF
wisdom	RaW
metaphor	RaWm
Disrupting	
blow	DB
departure	DD
yell	DY
action	DA
silence	DS
insult	DI
non-sequitor	DN

Context Variables

Given the literary nature of the material to be analysed, not all of the context variables suggested by Hymes can be determined, nor in fact would they all be of use in the present study. The significant variables are the following:

Participants

a) Identified according to who initiates and closes an exchange. This information combined with the types of initiation and closing moves will suggest who controls exchanges and how.

b) A master's role in an exchange will be further qualified according to whether it is as a student or as a teacher, i.e., once he is recognized as a master.

c) The lineage of participants will be noted where possible in order to provide a sense of how eclectic they were in their contacts. The lineages identified are those of Ma-tsu, Shih-t'ou, and the central figure of the collection, i.e., this would consist of the particular master's own disciples. Members of Niu-t'ou's lineage, Northern Ch'an branches, lineages other

than Ch'an, as well as lineages of the patriarchs prior to Hui-neng will be included under the miscellaneous category.

Codes

Three codes have emerged from the study, and will be called *conventional*, *verbal wisdom*, and *trans-verbal*. Knowledge of the codes is necessary to understand which set of rules are in effect at any particular time. More than one code may be used in a single anecdote. A more complete discussion of their nature will appear following the description of move types. The frequency with which certain codes are used will be considered indicative of a master's favored teaching style.

Settings

Lectures contain no real interplay, the master presenting his own thoughts on some matter. Lecture anecdotes are generally prefaced by such stock phrases as, "the Master went up to the (*Dharma*) Hall (*shih shang t'ang* 師上堂), and, "the Master addressed the assembly" (shih shih ch'ung 師示衆), (TSL 55, 73). In some cases the lecture may be initiated or even briefly interrupted by a question from among the assembled followers, but when there is.

no follow-up by the questioner or any indication of the effect the answer may have had, these second party moves will be regarded as non-participatory, topic-generating moves and the anecdote will be defined as a lecture. In addition to determining when discourse analysis is not applicable, this distinction will also provide a basis for speculating on the relative importance of lecture in the teaching styles of different masters. To be more exact, the number and the extent of the lectures contained in a discourse record will indicate the extent to which a particular master's lectures made an impression on his students and were considered important enough to be transmitted.

Public exchanges are similar to the lectures since they generally occur when the master is facing the assembly. However, in this case there is continued dialogue between one or more members of the assembly and the master, and dialogue conventions come into play.

Private interviews generally occur between two individuals, the master and one of his disciples, and, we might expect, in the privacy of the master's quarters, though this is almost never made explicit.[4]

Private interviews are sometimes announced by such expressions as B "visited" (<u>fang</u> 訪) A, or B "came to see" (<u>lai</u> <u>hsiang</u> <u>k'an</u> 來相看 , <u>tao</u> <u>ts'an</u> 到參) A. Thus, all instances of the exchange occurring between a master and a visitor or disciple, when there is no indication of any other activity in progress, will be defined as a private interview. The presence of a third person, such as an attendant, does not change the category. This setting as well as lectures and public exchanges can be regarded as traditional teaching situations.

<u>Incidental encounters</u> are exchanges that occur when some activity other than a lecture or interview is in progress. This includes daily activities such as working in the fields (TSL 29) or cooking (TSL 38) and religious observances or celebrations, such as a memorial for a former master (TSL 10). It would also include a chance meeting while traveling (TSL 26). Incidental exchanges differ from the other settings in not being established occasions for teaching. The teaching that occurs in this context appears to be spontaneous and not necessarily expected by at least one of the participants.

Topics

Though it is assumed in this study that most of the anecdotes concern the ultimate values of Buddhism in general, and of Ch'an in particular, this is not always obvious from the apparent topic. Thus it will be of value to identify the general nature of the topics of the dialogues and lectures in order to gain a sense of what kinds of topics were used to approach the question of ultimate values.

Traditional Buddhist doctrine topics arise out of doctrines, such as the Four Noble Truths, found in the traditional *sūtras* brought from India. They frequently make use of Buddhist terms such as Vairocana (TSL 100), or call for a comment on a *sūtra* quotation (TSL 90).

Chinese doctrine topics refer to issues that arose within Chinese Buddhism and were not issues in India, such as teachings attributed to Hui-neng (TSL 91).

Non-doctrinaire topics, on the surface, appear to be totally unconcerned with Buddhist doctrine of any sort, e.g., how to cross a river (TSL 28).

Miscellaneous Information

This includes certain other types of information specifically relevant to Ch'an. Anecdotes are traditionally regarded as "triggers of enlightenment"

(wu chi 悟機). It would be of interest, therefore, to see how often it is indicated within the anecdote as actually occurring. The result of an exchange is sometimes recorded at the end, and one would expect that if an exchange resulted in a participant's enlightenment, this would be indicated. It appears that some anecdotes may be included in the discourse records primarily to demonstrate the master's ability to foresee the future or to show his recognition of a student's talent by predicting his future success. These will be noted as predictions. Instances of direct quotes from or references to sūtras will be indicated for the purpose of suggesting which sūtras may have been more influential.

Discourse Variables

The anecdote collections are analysed into four levels, in which each succeeding level is more specific than the preceding one. See Figure 2.

STRUCTURE OF THE ANECDOTE COLLECTION

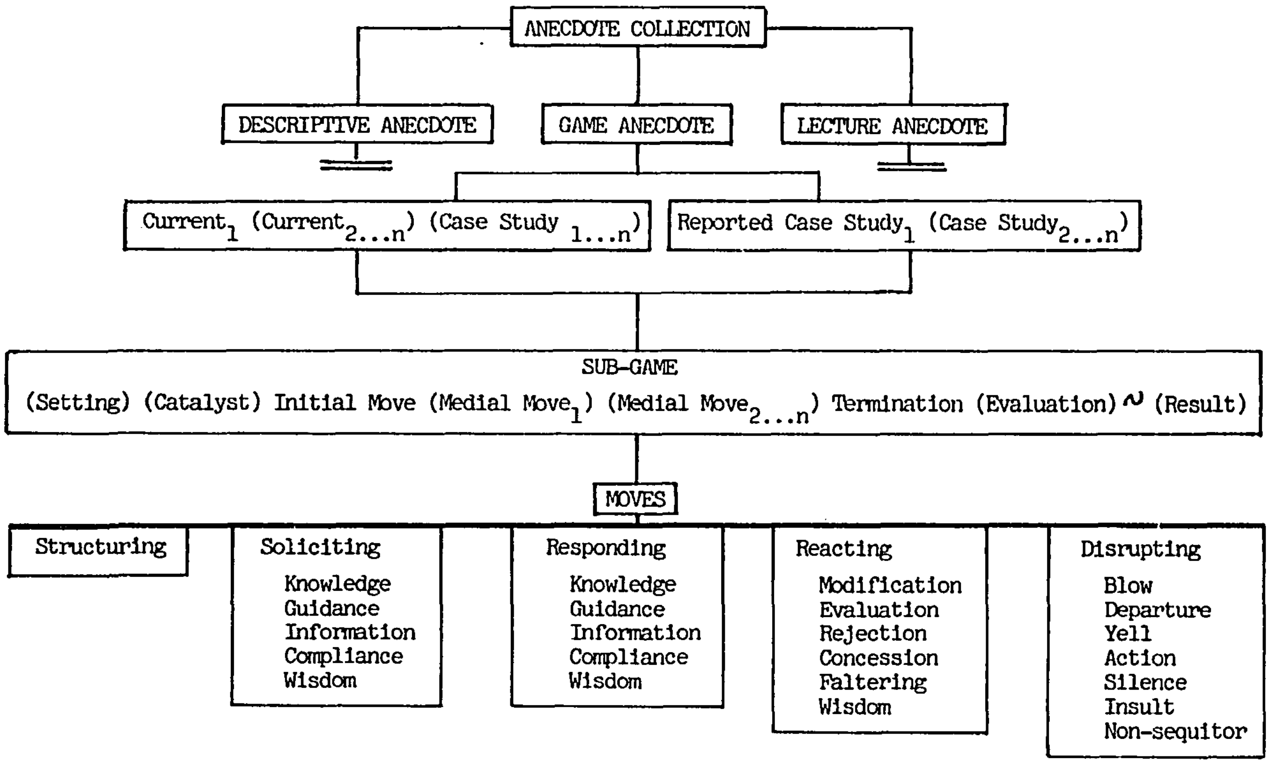

Figure 2. Representation of Discourse Levels.

ANECDOTE COLLECTION

Though there is no specific structure, there is a tendency towards chronological arrangement. Collections usually begin with birth and family information and close with the master's death.

ANECDOTE

Descriptive anecdotes provide basic biographical information about a master. Analysis will not continue beyond identifying an anecdote as such (TSL 12).

Lecture anecdotes are already described under settings. They will not be analysed beyond this level.

Game anecdotes consist of one or more of three types of sub-games: current, reported, and case study.

Cur 1. Current sub-games are played by participants present in the dialogue, who choose and develop a topic (TSL 2).

Rep 2. Reported sub-games are games that have already taken place, and are reported in dialogue format by one of the present participants (TSL 108).

CS 3. Case study sub-games continue, comment on or evaluate a current or reported sub-game. When it continues an earlier sub-game, the players put themselves in the position of the previous

players, giving proxy answers (TSL 109). This is

CSP designated <u>proxy case study</u>. When players are asked to explain an earlier sub-game, it will be

CSC called comment case study (TSL 111). If a player is asked to judge the appropriateness of moves in

CSE an earlier sub-game, this is termed <u>evaluation case study</u> (TSL 41).

All games begin with either a reported or current sub-game. A current sub-game may stand alone, constituting an entire anecdote, or it may be followed by one or more additional current sub-games. These may be followed by one or more case studies.

$$Cur_1 \ (Cur_{2...n}) \ (CS_{1...n})$$

If a game starts with a reported sub-game, it must be followed by one or more case studies.

$$Rep \ \ CS_1 \ \ (CS_{2...n})$$

Only sub-games which include the main subject of the collection will undergo discourse analysis beyond this level.

SUB-GAME

The structure of the sub-game consists of two mandatory and five optional phases in the following order:

S Setting (optional). Narrative background information, e.g., "When the Master first set out on pilgrimage he met an old woman carrying water." (TSL 26)

C Catalyst (optional). Formulaic moves that preceed the introduction of a topic, e.g., leave taking, "Where will you go?" (TSL 22), greeting for the first time, "Where did you come from?" (TSL 41). They induce a topic for the sub-game without actually being part of the game, and do not affect the code.

I Initial move (mandatory). Introduces a topic, e.g., "What is the practice of a śramaṇa?" (TSL 68), "The Master went up to the Dharma Hall and said, 'Subdue self. Don't fall into the secondary view.'" (TSL 63)/

M Medial moves (optional). Develop the topic introduced in the initial move.

T Termination move (mandatory). Concludes discussion of the topic, e.g., "I will only answer you when the Tung creek flows backward." (TSL 58).

E Evaluation (optional). Provides direct feedback for other participant of the game, e.g., "Prepare some fragrant rice in a special crock and feed this man," (TSL 55) is an indirect, but clear, expression of approval of the preceding move.

R Result (optional). Like the setting, it is narrative, but in this case, concerning the outcome of the game, e.g., "Ch'uan immediately experienced awakening and did not go wandering elsewhere." (TSL 64)

The phases can be represented as follows:

$$(S)\ (C)\ I\ (M_1)\ (M_{2\ldots n})\ T\ (E) \sim (R)$$

where ()=optional, and $\sim$ =variable order.

MOVES

There are five categories of moves: structuring, soliciting, responding, reacting, and disrupting. These five categories are further sub-divided into twenty-five types. In distinguishing move types the following "events" described by Labov (1970, p. 301) will be helpful. Given two participants in an exchange, A and B, A-events are those things about which A is informed and B is not; B-events are those things about which B is informed and A is not; and AB-events are those things about which both A and B are equally informed. Unless indicated, A will correspond to the dominant participant, generally the master.

St Structuring moves in their simplest form are statements that set the topic for a particular exchange, but do not in themselves necessitate a response from

anyone. They can be used by one participant to focus attention before making a soliciting move, e.g., Tung-shan begins with the structuring move, "I have heard that the great monk, Ssu, was reborn in Wo as a king," followed by a soliciting move, "Is that so or not?" (TSL 44). They also commonly occur when the master is addressing the assembly, and a member of the assembly responds to a particular point with a question or comment, e.g., a monk seeks clarification of Tung-shan's structuring statement concerning "one who transcends the Buddha" (TSL 96). Though Tung-shan's statement actually appears to be part of a lecture, it functions in this context as a structuring move that initiates an exchange by setting the topic.

Soliciting moves. Five types will be distinguished, solicitations of knowledge, guidance, information, compliance and wisdom.

SK Soliciting knowledge. These moves seek learned comment, generally by a master, and generally on traditional Buddhist doctrine. These are A-events, in which the dominant participant knows about something of which B is ignorant. The knowledge sought is objective, i.e., neither

opinion, nor personal insight. These solicitations generally arise in the impersonal setting of public exchanges, e.g., Tung-shan is asked for an explanation of why the stage of Subtle Consciousness is not found among the fifty-two teachers of Sudana (TSL 71). Knowledge about a teaching contained in the Gaṇḍavyūha section of the Avatamsāka Sūtra is being sought.

SG Soliciting guidance. These A-events occur when a student seeks advice on how to pursue his practice. This is advice that may be peculiar to each master or house and is, thus, of a different order than the general knowledge described above. For example, Tung-shan says to his Master, Yün-yen, "I have some habits that are not yet eradicated" (TSL 5). Although, in form, this is a mere statement of fact, in the context of the exchange it clearly functions as a request for advice or guidance.

SI Soliciting information. On the surface, commonplace information is being sought, often of a purely personal nature, e.g., "Is your father living?" (TSL 15), "How much salt do you use (to make soy paste)?" (TSL 51). They can be either

A or B events. Sometimes these questions act as catalysts, eliciting information that becomes the topic for a game, but in themselves contribute nothing to the interaction. For example, Hsueh-feng set the topic for a game by stating that he came from Mt. T'ien-t'ai in response to Tung-shan's SI move seeking this information (TSL 34).

SC Soliciting compliance. Requests and commands for action.

SW Soliciting wisdom. Solicitations intended to elicit a show of insight or wisdom (prajna). The participant soliciting wisdom is not seeking objective knowledge or specific information. Therefore, he is not interested in the content of the response except as it or the manner in which it is delivered reveals the presence of insight. Thus, the AB-event classification is inapplicable. When a master solicits wisdom (SW), it often seems intended to provoke a new level of insight on the part of the student. When used by a student, solicitations of wisdom appear intended to draw forth a demonstration of a master's personal insight, either to enable the student to evaluate a master he has met for the first time

or to sharpen his own insight through such an encounter. There are various forms of the SW move. Often they are conundrums, "What is wordless speaking?" (TSL 17), "What sort of thing is the mind of the ancient Buddhas?" (TSL 21). Certain of these conundrums, such as the reason for Bodhidharma's coming form the West (TSL 78), appear to have become stock moves, and appear in most anecdote collections, usually more than once. Another form of the solicitation of wisdom move is non-verbal, an action such as raising a fly-wisk, where context suggests a conscious attempt to elicit a response. In fact, in TSL 4 Yün-yen completes the action of raising his wisk with a verbal solicitation of wisdom, "Can you hear it, yet?" However, such verbal clarification of an action's intent is rare. In LCL, C16 Lin-chi raises his wisk when Ta-chüeh comes to see him. Ta-chüeh responds by spreading his mat. The game continues to completion in this fashion without a word being exchanged. What wisdom may in fact have been exhibited is difficult to say, but the context reveals the challenge and response pattern characteristic of wisdom soliciting exchanges. Another form of wisdom solicitation

is a direct request for a comment on a previous game. (See Case Study.) These are the forerunners of the "public case" (<u>kung-an</u> 公案), and appear with moderate frequency throughout the discourse records. Sometimes the person solicited responds in the role of the responding player in the reported game, or else simply evaluates that game. Responses accepted in one game are apparently unacceptable in later games, since answers are not repeated. In fact, different responses, all apparently acceptable, are sometimes listed in a single anecdote (TSL 113). This conforms to the pattern of this move type in not seeking one, objectively "valid" response.

In some cases, although it is not always certain, it appears that a solicitation of information (SI) is actually concealing a solicitiation of wisdom (SW). In TSL 46 when Tung-shan is crossing a river with Yün-chü, he asks, "How deep is the river?" This appears to be a request for commonplace information. However, unless Yün-chü is more familiar with this particular river than Tung-shan is, or if he is in front and therefore in possession of more information, and there is

no indication of either being the case, then the question is unusual. Crossing together, Tung-shan would have as much information as Yün-chü, making this an AB-event and the question pointless. Furthermore, the following course of the conversation suggests that information was not the aim of the question. Yün-chü's answer, "Not wet," though an acceptable, albeit unusual, reply to such a question, is not appropriate information in that situation. Neither is Tung-shan's answer, "Not dry." Without speculating on what these questions and answers might be referring to, it can be inferred that this exchange is not concerned with simple information. Thus, where it is clear from the context that an apparent request for information arises as part of an AB-event, it will not be considered a solicitation of information but of wisdom. If, however, the nature of the event is ambiguous, it will remain a solicitation of information. In the example above, all are wisdom solicitations.

A common device in wisdom moves is metaphor, some more poetic than others. For example, in TSL 100, a monk asks, "What sort of thing is the

teacher of Vairocana, and the essence of the Dharmakāya?" Tung-shan replies with a metaphor, "Rice straw and millet stalks." The metaphor does suggest something reduced to its basic "signless" condition, and thus possibly an attempt to convey in metaphor, some sense of the Dharmakāya or ultimate.

Responding moves. There are five types, corresponding directly to the five soliciting moves. They are attempts to provide what was solicited in the preceding move. Whether they actually do so or not is not in question in this analysis, simply that the attempt was made.

RsK Responding with knowledge.

RsG Responding with guidance.

RsI Responding with information.

RsC Responding with compliance.

RsW Responding with wisdom.

Reacting moves. These are occasioned by any move type, including other reacting moves, but are not directly elicited by them. A responding move, in contrast, always follows and is directly related to a soliciting move. Although reacting moves can follow soliciting moves, they are not direct replies.

There are six types of reacting moves, reactions that modify, evaluate, reject, concede, falter, and demonstrate wisdom.

RaM Reactions that modify. These moves supplement, qualify or clarify a preceding move. When they follow solicitations, they provide some constructive information, though not what was sought.

RaE Reactions that evaluate. Reactions that show approval or disapproval of any but soliciting moves. They are generally used by a master to indicate to a student in a conventional manner when his moves are acceptable or unacceptable. When an answer is evaluated as unsuccessful, this is conveyed in a matter-of-fact way without insult. In TSL 53, Tung-shan rejects Shu-shan's wisdom response, "I would make myself remote," with an evaluation move, "Remoteness is neither remoteness nor non-remoteness." Although some games are terminated by evaluation moves, they do not necessarily do this, and discussion of the point in question can continue, as it does for example, in the anecdote just mentioned. An evaluation move is not solicited by the previous move, but does provide constructive input with regard to that move.

RaR Reactions that reject. These indicate that the preceding solicitation is unacceptable. They are used to avoid responding to a solicitation, often when a solicitation in inappropriate, e.g., "Only when my tongue has rotted out will I answer you" (TSL 63).

RaC Reactions that concede. They are used to indicate that a player recognizes his inability to continue the game, that he can follow with no moves in accordance with the rules then in effect, and therefore must withdraw. This is done verbally, e.g., "I have erred" (TSL 56).

RaF Reactions that falter. When a player hesitates or simply fails to respond to solicitation out of uncertainty or ignorance, it is considered faltering. This differs from concession since the player has not announced his inability to continue, and may not yet be aware that he has failed. For example, "the attendant did not reply" (TSL 84), "Hsüeh-feng said nothing" (TSL 36), and when asked by Lin-chi if he understood Te-shan, Lo-p'u hesitated and was hit (LCL, C11).

RaW Reactions that demonstrate wisdom. In themselves, they are no different from responses that

demonstrate wisdom (RsW). However, they differ in the context in which they occur. Whereas a wisdom response (RsW) occurs only when a demonstration of wisdom has been directly solicited, a wisdom reaction occurs when it has not been solicited. When Tung-shan asked Ch'ing-lin where he was going (SI), he replied, "The adamantine disk is not something concealed. Throughout the world it cuts the red dust" (TSL 56). This answer in no way provides the information sought in the question and appears to be an attempt to show wisdom.

Disrupting moves. These moves break the flow of discourse, and thus are considered disrupting. They terminate conventional discourse. However, in some situations, i.e., the trans-verbal wisdom code, they appear to be considered a means of demonstrating wisdom, and do not terminate the exchange. They often imply a negative evaluation of the preceding move. For example, striking a student when he asks or answers a question normally implies disapproval. Whether this evaluation applies or not will depend on the code. Disrupting moves are divided according to the method of disrupting, i.e., by administering a blow, abruptly departing, yelling, reacting with

an unsolicited action, remaining silent, insulting, or making a non-sequitous comment.

DB Administering a blow.

DD Abrupt departure. This is generally indicated by the stock phrase, X "swung his sleeves" (*fu hsiu* 拂袖 (TSL 23).

DY Yelling. Involves no words, and is generally indicated by the narrative voice, i.e., "The master shouted," or occasionally is indicated by a meaningless syilable (LCL, D1).

DA Unsolicited action. These are all actions that do not logically follow what has gone before in the exchange. They are not the stock responses that blows (DB) and yelling (DY) are. Hsüeh-feng's turning over the rice bucket in response to Tung-shan's asking, "What will the monks eat?" (TSL 38) is an example of an unsolicited action (DA).

DS Remaining silent. The silence is not because of ignorance or uncertainty as in a faltering move (RaF), but because a choice has been made not to speak. Context generally makes clear whether a participant's silence is from ignorance or choice. For example, when the dominant participant remains silent after another participant's

response, this is clearly different from a student's remaining silent in response to a solicitation (e.g., TSL 14).

DI Insulting. Derogatory or negative comments about the other participant, rather than about what he has said or done. Thus they involve what logicians would term an ad homium fallacy. However, their purpose seems to be more to disrupt the exchange or provide a negative evaluation of a response than to degrade the other player. For example, Tung-shan rejects Yün-chü's "Not wet," answer to his question about the depth of a river with, "Vulgar fellow!" Yün-chü obviously regards this as no more than a rejection of his answer, since he appears to take no offence and calls for Tung-shan's answer to the same question. (TSL 46)

DN Non-sequitous utterance. These are replies in what appears to be a totally arbitrary fashion, lacking any logical relationship to the preceding move. This distinguishes it from wisdom responses (RsW) and reactions (RaW) which do maintain logical coherence with the preceding move. Whereas both these wisdom moves might

contain metaphor, non-sequitous moves do not. For example, when Lin-chi was asked by Ch'ao-chou about Bodhidharma's coming from the West, he replied, "I just happen to be washing my feet" (LCL, C17).

Codes

Discourse codes are sets of conventions which govern the manner in which an exchange is carried out. Awareness of such codes is fundamental to playing the game well since they determine the rules by which it is played. The interpretation of certain moves in one code is frequently quite different in another code. Although there is overlap of rules, each code has certain rules that distinguish it from the others. There are three codes: conventional discourse, verbal wisdom, and trans-verbal wisdom.

CDC Conventional discourse code. In this code there is an obvious consistency between moves, each one following logically on the previous move. Conventions of decorum are maintained. This is the code in which most formal education occurs, examples of

which can be found both in the early *sūtras* and in such Chinese classics as the *Lun yü* and the *Mencius*. The function of this code in an educational context is the transmission of knowledge (A-event). Certain moves are more appropriate than others depending on whether one is the student or the teacher. Students tend to seek knowledge or guidance from teachers (SK, SG), who in turn, provide that knowledge or guidance to the extent that they are capable and that they deem appropriate (RsK, RsG). Commonplace or personal information of a non-private nature, and compliance with a request is just as likely to be sought from a student as from a teacher (SI, SC). In this code such information is generally directly provided, or a request complied with (RsI, RsC), but when they are not, there is no hidden motive, such as to elicit wisdom.

VWC *Verbal wisdom code*. The fundamental rule of this code is that all moves concern ultimate Buddha values, but contain no direct reference to these values. All moves, therefore, are indirect or metaphorical. The basic form of the game in this code is the SW-RsW pattern. One variation is to conduct the exchange in terms of commonplace information. In

this form there must be internal though not external consistency. If the ostensible focus of an exchange is a particular lake (see TSL 113), then all statements about it should be statements applicable to lakes. It is irrelevant that the actual external conditions may not correspond to what is said, e.g., a lake full of water can be spoken of as not full. Players may also make contradictory statements about it, one saying it is full, another saying it is not full. Fantastic assertions might even be made, e.g., the water never increases or decreases. Although it is difficult to show with certainty, it is assumed that there is an attempt on the part of the players to demonstrate their insight by using the commonplace topic of the exchange as a vehicle to comment on one of the more profound and ineffable principles of Buddhism. Thus, where correspondence with a particular external situation is not required, perceptiveness with regard to ultimate principles is. The underlying topic of the lake discussion above may be the nature of the absolute (Dharmakāya). Thus, emptiness, fullness and unchangability are indirectly offered as comments on the absolute. To have made these comments directly, however, as has just been

done, appears to have been considered a violation of the rules of this code where it should not have been in a CDC. In this study not attempt will be made to determine the exact nature of such underlying topics or the appropriateness of the moves, but it will be indicated when the exchanges appear to be occurring in this code.

The verbal wisdom code includes exchanges based on conundrum type questions, including dichotomies, e.g., "What is wordless speaking?" (TSL 17), and stock wisdom questions, e.g., "What sort of thing is the mind of the ancient Buddhas?" (TSL 21). This code can also be used when commenting on an earlier wisdom statement, e.g., "What does it mean to say, 'That which comes in through the door is nothing precious?'" (TSL 88). Tung-shan is being asked to comment on a statement made by his teacher, Yün-yen (<u>TTC</u> 5). Comments are also made on poems (TSL 103), or earlier games (TSL 109). The player questioned is expected, first, to recognize the underlying wisdom intent of the solicitation, and second, to reply in non-doctrinaire terms. Success in this code obviously entails considerable mental dexterity and verbal wit, in addition to whatever

insightfulness might be assumed. The following two sub-games from TSL 120 are examples of the verbal wisdom code.

I-St	Tung-shan said, "I've had a worthless name in this world.
SW	Who will get rid of it for me?"
M-RaF	When none in the assembly replied,
T-RsW	a *śramanera* came forward and said, "Please say what the monk's *Dharma* name is."
E-RaE	The Master said, "My worthless name has been eradicated."

I-SW	A monk asked, "Although the monk is unwell, is there actually one who is not sick?"
M-RsW	"There is," the Master replied.
SW	"Will the one who is not sick treat the monk?"
RsW	The Master said, "I am entitled to see him."
SW	"I wonder, in what way can the monk see him?"
T-RsW	"When I see him, there is no perception of sickness," replied the Master.

Tung-shan's request that his worthless name be eradicated is apparently unexpected since the assembly, it is specifically noted, was unable to respond.

On this basis, the initial move is regarded as a solicitation of wisdom (SW). Tung-shan's approval of the *śrāmaṇera*'s answer indicates that it satisfied the intent of the solicitation, and therefore is to be regarded as a successful wisdom response (RsW). The response is unconventional in that, on the surface, it does not appear to satisfy Tung-shan's request were he seeking simple information. As a reply to a solicitation of wisdom (SW), however, it is a direct response. The monk's question about one who is not sick is also an SW move, being clearly an unconventional question. Tung-shan's following two answers are variations of the RsW move.

TVC *Trans-verbal code*. This designation applies to exchanges conducted entirely in disrupting moves. Rather than allow a disrupting move to terminate an exchange, a player responds with his own disrupting move. This is sometimes related to the previous disrupting move, e.g., P'u-hua reacts to being called an ass (DI) with, "Heehaw, heehaw" (DA) (LCL, C5). More often they have no obvious relationship, e.g., "The Master shouted" (DY), "The old worthy bowed low" (DA) (LCL, D7). But in every case there is no conventional response to a disrupting move. They

appear to break the flow of the exchange. A disrupting move in either the conventional or verbal wisdom code usually has the function of terminating the game and always implies a negative evaluation or rejection of the previous move. However, in this code a disrupting move appears not to be a negative evaluation, but a challenge. The game is to continue the exchange in spite of the apparent disruptions.

Method of Analysis

The analysis of a discourse record will begin with an identification of anecdote types. There will be no further analysis of the Descriptive anecdotes. Lecture anecdotes will be analysed only for topic and other miscellaneous information such as length, sūtra reference and the use of verse. Game anecdotes will then be analysed in terms of all the context and discourse variables described above except for code. Sub-games in which the master is not a participant, however, will simply be designated as such and left without further analysis, since that would provide no information on the master's own style. On the basis of move types, the code or codes of each sub-game

involving the master can then be determined. In many of the sub-games the initial move does not determine the code. In some cases there is a struggle between the two participants over which code the exchange will be conducted in, and in others the initial moves merely determine a topic. Such moves will be considered part of the catalyst phase. A code is clearly established when both participants acknowledge by word or action their awareness of the same code. The same applies to a successful shift in code. The following guidelines have been used to determine when the particular codes have been established or successfully shifted.

1. A CDC is established or shifted if any conventional move (St and all soliciting, responding, or reacting moves except wisdom moves, i.e., SW, RsW, RaW) is followed either by :

   a) a second conventional move, or

   b) a terminating wisdom or disrupting move.

2. A VWC is established or shifted if a wisdom move (SW, RsW, or RaW) is followed by:

   a) a second wisdom move,

   b) an RaC or RaF move,

   c) a terminating disrupting move.

3. A TVC is established or shifted if a disrupting move is followed by:

a) a second disrupting move,

b) an RaC or RaF move.

On the basis of these guidelines, it can be determined how and by whom codes are set. This is of particular importance for VWC and TVC, since it will suggest the extent to which a master initiates or is goaded into such encounters. It will contribute to an understanding of how active or passive masters were in the transmission of their religious values by this method. Conversely, it will suggest the extent to which students were required to take the initiative in acquiring those values. On the other hand, who initiates a CDC and how often will be indicative of the role of the more traditional and formal approach to learning in a particular master's teaching.

In Game anecdotes an attempt will be made to determine when participants have been successful or when they have failed depending on the code in which the game is set. In these anecdotes one participant's success does not necessarily imply the other's failure. An appropriate unchallenged terminating response to a teacher's solicitation of wisdom (SW) is a clear success for the student.

Yet, far from implying a teacher's failure, it might be regarded as the teacher's success, in that he has provided the opportunity for the student to apply and possibly even to develop his skill. However, for the sake of simplicity, only the student's success will be recorded as such. On the other hand, if an exchange terminates when a student falters or fails to answer in response to a solicitation of wisdom (SW), although the student has clearly failed, the teacher, when he has not responded to any challenge, cannot be said to have succeeded in demonstrating his wisdom either. He has only defeated the student. There are also situations in which one participant fails and the other takes on the same challenge successfully. Both the success and failure will be noted in such cases. The guidelines for determining success or failure are the following:

1. In a CDC, A is regarded as successful when A terminates with any responding move, RaM, RaW or D without negative comment by B.

2. In a VWC, A is regarded as successful when A terminates with an RsW or RaW without negative comment by B.

3. In a TVC, A is regarded as successful when:

   a) A terminates with a disrupting move without negative comment by B,

b) A makes a disrupting move prior to B's RaC or RaF termination.

4. In CDC or VWC, A is regarded as having failed when when:

   a) A terminates or precedes termination with an RaC or RaF move,

   b) B terminates with an RaR or disrupting move,

   c) B makes a negative evaluation (RaE) either in the medial or comment phases.

5. In a TVC, A is regarded as having failed when:

   a) A terminates or precedes termination with an RaC or RaF move,

   b) B makes a negative evaluation (RaE) either in the medial or comment phases.

In addition to noting who sets and shifts which codes, and who succeeds and fails in the terminating code, an attempt will be made to determine which moves induce failure and which moves contribute to a student's success through an examination of the type of moves preceding a successful or unsuccessful termination.

Notes

[1]pp. 53-54.

[2]See Selected Writings of Edward Sapir in Language Culture and Personality, ed. David G. Mandelbaum (Berkeley: U. C. Press, 1949).

[3]T.1985, XLVII.496b17-18.

[4]A rare instance of an exchange being indicated as occurring in the master's quarters is in TSL 50.

CHAPTER IV

ANALYSIS OF THE RECORDS OF TUNG-SHAN AND LIN-CHI

The analytical scheme described in the previous chapter was designed to elicit information on the pedagogic style of the Tung-shan of the Record of Tung-shan (TSL).[1] This information will be considered in two parts, the general context in which Tung-shan taught, and the method by which he transmitted his religious values as a master. In order to provide a tentative basis on which to evaluate the individuality of Tung-shan's style, the analysis was also applied to the Record of Lin-chi (LCL). This analysis reveals a significantly different approach to the transmission of religious values on the part of the two masters. On the other hand, there are some areas of striking similarity. The data on Lin-chi will be described in conjunction with that of Tung-shan.

It should be understood that the Tung-shan that will be described here is, at best, a faint reflection of the historical Tung-shan. However, the extent to which that reflection accurately represents the ninth century reality, while an important question, has not been the primary focus.

of this study. The most that can be said at this point is that it is probable that a historical Tung-shan initiated the style of teaching which the TSL exhibits. It can be suggested with somewhat more certainty that the style described here had begun to emerge by the end of the tenth century, at the latest, as a pedagogic model for certain sub-lineages of Ch'an Buddhism in which Tung-shan was regarded as founder. This description is based not on what any member of this lineage explicitly said or wrote about style, but implicitly on what can be extracted from how later generations portray their founder as teaching. Just as medieval European nativity paintings tell the historian more about medieval European architecture, fashion and scenery than they do about first century Bethlehem, so it is likely that the medium in which Tung-shan's religious values are presented tells us as much or more about his successors' style than it does about his. Though it is possible and even likely that there was some continuity in this style, that cannot be shown to go back any closer to Tung-shan than the end of the tenth century, a hiatus of eighty years. However, for simplicity, the name Tung-shan, as it appears in this chapter, will in fact represent a later model with which a certain set of pedagogic values became implicitly associated.

Many of the conclusions about Tung-shan's pedagogic style will be based on the incidence of certain features relative to others in the text, e.g., Tung-shan, in contrast to Lin-chi, teaches more frequently during private interviews than he does in public exchanges. However, since the text does not represent a random sample of Tung-shan's encounters, but a set of consciously selected and edited anecdotes, there arises a question of the accuracy of the image thus obtained. This is not a serious problem for two reasons. First, it may be assumed that one reason these particular anecdotes were preserved and transmitted was because they were the ones that were the most memorable or that made the greatest impression on the minds of Tung-shan's disciples and later generations. They may also have been regarded as the ones best epitomizing the teaching of this house. If Tung-shan or his later representatives sought to teach in other ways, these obviously made little impression and were thus ineffective. Second, as mentioned above, no claim is made that the style described here is that of the historical Tung-shan. Generalizations based on the incidence of the features considered can only be attributed with any certainty to Tung-shan's successors.

The General Context

The analysis of the contextual characteristics of the TSL suggests that the pedagogic style of Tung-shan is one almost entirely dependent on game anecdotes which generally occur during private interviews. Lecture anecdotes in the TSL are essentially non-existent. A relatively large amount of text contains verse, though the information on how verse was used as a pedagogic tool is unclear. Roughly half of the games make no reference to doctrine at all. Those that do are divided evenly between traditional Buddhist and Chinese doctrine. Most of the games appear to be original and spontaneous, depending to a very limited extent on material or ideas contained in anecdotes of other earlier figures. While on some occasions Tung-shan teaches by means of pithy, one-line comments, on others he does so in relatively long, rambling exchanges. The different lineages of the other participants suggest a high degree of eclecticism on Tung-shan's part. Somewhat over a quarter of the anecdotes concern Tung-shan as a student. During this period much emphasis is given to pilgrimage and the visiting of a variety of masters, some quite obscure. In what follows, these characteristics will be elaborated on and compared to those of Lin-chi.

The TSL contains 120 anecdotes which, when the games are broken down into sub-games, increases to 141 units (Table 3). The majority, 92.9% (131/141), are sub-games. Only 2.8% (4/141) are lecture-type, and these are extremely short. Of the six descriptive anecdotes (4.3%, 6/141), three are poems.

Tung-shan either gave few lectures or perhaps those he did give were not memorable enough to be transmitted. In fact, those that are recorded in the TSL are not full lectures at all, but excerpts or précis (e.g., TSL 107). In content they differ little from the games, but because there is no dialogue, and because they begin with the common introductory phrases for lectures, they will be treated as lecture-type. TSL 76 comes the closest to being a game in that, though there is no dialogue, Tung-shan poses a question, which he follows with an admonition for diligence when no one from the assembly was able to reply. Three focus briefly on one small point (TSL 76, 111, 125). The fourth, TSL 118, contained in neither the Tsu t'ang chi nor the Ching-te ch'uan teng lu raising the question of its antiquity, is relatively more developed than the others, but still exceedingly brief.

The role of lecture in the TSL stands in stark contrast to that of the LCL. In the LCL 16.8% (18/107) of

the anecdotes are lecture-type. Unlike those in the TSL, most of them are highly developed and quite extensive. Because of this a comparison of the number of lectures hardly does justice to the contrast. In Taishō lines, 60.6% (527/869) of the LCL is lecture in contrast to 3.5% (18/512) of the TSL. Furthermore, it can be seen from these figures that in absolute terms, the LCL devotes more space to lectures, 527 lines, than that occupied by all types of anecdotes in the TSL, 512 lines. The developed lecture does not appear in either the Tsu t'ang chi or the Ching-te ch'uan teng lu for Tung-shan or Lin-chi. Nonetheless, on the basis of the LCL, it cannot be said that the discourse records also excluded lectures. It might be argued that some fortuitous quirk of fate preserved Lin-chi's lectures and not Tung-shan's. Nonetheless, for lack of any other evidence, it can be tentatively surmised that Tung-shan, in contrast to Lin-chi, made little use of lecture or was ineffective at it. Lecture was not the means by which Tung-shan's values were transmitted.

Descriptive anecdotes appear in almost every discourse record text, but are extremely negligible in number. Two of the descriptive anecdotes in the TSL are quite similar to the two in the LCL. One concerns the masters' deaths (TSL 120; LCL P22) and the other a description of the activities of a monk associated with the

master (TSL 91; LCL, C24). TSL 12 is the most anomalous, being a formal biographical synopsis somewhat like the preface to the LCL.

Included among Tung-shan's descriptive anecdotes are three done in verse, TSL 115, 116B, 117. None of these appear in the _Tsu t'ang chi_ or the _Ching-te ch'uan teng lu_. All concern the Five Ranks doctrine. They are not typical descriptive anecdotes, but are being considered as such here since they are clearly neither games nor lectures. In being a sustained presentation of the master's ideas, they function somewhat like Lin-chi's lectures. The use of poetry is another characteristic which distinguishes Tung-shan from Lin-chi. In the much shorter TSL there are 156 lines of poetry as opposed to 40 in the LCL. This would suggest that Tung-shan or his followers made poetry an important vehicle for teaching. However, it is unclear how this poetry was used. Was it included in lectures as TSL 116 suggests, passed on in private interview as TSL 117 suggests, or simply published as Tung-shan's original writings, as TSL 115 suggests? It is quite likely that the lecture or interview formats just mentioned were provided to give the poetry a place among the Tung-shan anecdotes where they had previously not been included. It is most probable that the poetry was published separately and only

later took on greater importance as a means of presenting Tung-shan's teaching.

The primary means of conveying Tung-shan's teaching is the game anecdote. In Taishō lines, game anecdotes account for 84.2% (431/512) of the TSL, as opposed to 36.5% (317/869) of the LCL. Thus, although nearly equal amounts of the text in both works are game-type, the emphasis given games as opposed to lecture in the TSL is significantly greater than that of the LCL.

The topics (Table 4) that appear in both the games and lectures are predominantly non-doctrinaire for both Tung-shan and Lin-chi. In 57% (77/135) of TSL and 60% (63/105) of the LCL there is no reference to doctrine. The most common source of non-doctrinaire topics, particularly for Tung-shan, are the activities of the kitchen and the fields, for example, making soy paste (TSL 51), cultivating (TSL 29, 67), carrying wood (TSL 36, 60). Such work situations occur twelve times, making up 10% (12/119) of all game anecdotes which involve the master. This compares with five such occasions in the LCL or 6.8% (5/73). The major source of non-doctrinaire topics in the LCL concern traveling or pilgrimage, e.g., meeting en route or on arrival and departure. These occur seven times, 9.5% (7/73), in the LCL as compared to ten times, 8.4% (10/119), in the TSL.

The topics in the remaining half for both texts are divided between Chinese and traditional Buddhist doctrine with Lin-chi giving slightly more emphasis to traditional doctrine. Much of his use of doctrine is in his lectures. The traditional doctrines in both texts are rarely if ever developed in a conventional manner. In fact, these doctrines are often raised only to be dramatically contradicted as in TSL 27 or 48. However, the fact that it is mentioned at all, regardless of whether the motive for doing so is to affirm or to deny doctrine, is an indication of the important role doctrine continues to play. It provides counters of known value or weight with which to play the game. No one doctrine appears with any consistency in the TSL, though there are several references to the Buddha (TSL 37), and the doctrine of the three bodies, trikāya, (TSL 101). Another function of traditional doctrine is simply to signal a wisdom solicitation. This technique appears frequently in the LCL, where asking about the "Cardinal principle of the Buddha-dharma" (Fuo fa ta yi 佛法大意) is used to initiate an exchange in the verbal wisdom code (VWC), e.g., LCL, P1. Although doctrine is present in the anecdotes, there are few explicit references to sūtra. Six, or possibly seven sūtras are mentioned in each text, but the only sūtras

referred to more than once are the Avataṃsaka in the TSL and the Saddharmapuṇḍarīka and Vimalakīritnirdeśa in the LCL. This relative lack of sūtra exegesis or quoting conforms to the traditional view of Ch'an as a teaching liberated from dependence on sūtra. On the other hand, there was obviously no constraint against the use of doctrinaire language.

Chinese doctrines appear in 20.7% (28/135) of the TSL anecdotes and in 14% (15/105) of the LCL anecdotes. These include such stock Chinese conundrums as the reason for Bodhidharma's coming from the West (TSL 43, 78) and the nature of the mind of the ancient Buddhas (TSL 21). These are clearly used to initiate wisdom exchanges, functioning exactly like some references to traditional doctrine. They generally become a central theme around which many exchanges are organized. Both texts make frequent use of the guest-host theme, this being inseparable from the Five Ranks theory of Tung-shan and the Four Ranks theory of Lin-chi. These are Chinese conceptions concerning the traditional Buddhist dichotomy of ultimate reality and the imperfect phenomenal world. Tung-shan makes several direct (TSL 3, 4), and indirect (TSL 21, 33, 69) references to the doctrine that non-sentient beings expound the Dharma (wu sheng wu shuo fa 無生物說法). This topic

can be traced through the T'ien-t'ai patriarch, Chan-jan 湛然 (711-782), back as far as the Chuang-tze where the Tao is said to be found in tiles and excrement (see TSL 2, notes 2 and 5). Some topics can be identified with earlier Ch'an figures such as Hui-neng (TSL 91) and a line from a poem by Tan-hsi (738-824, TSL 83). As can be seen from these examples which are typical of the Chinese doctrines appearing in both texts, the issues are of the type that would be found in a literary or scholarly context, references to Lao-Chuang philosophy, or the realtionship between phenomena and reality. The amount of attention given these topics relative to that given non-doctrinaire topics is indicative of the modest influence the more scholarly and literary Chinese traditions had over particular phases of Ch'an history. This emphasis in the TSL suggests that a significant proportion of Tung-shan's audience was steeped in these upper-class traditions. The even greater emphasis given non-doctrinaire topics suggests either a large audience untutored in these learned traditions or an attempt to jolt the former audience out of its familiar means of expressing religious values.

The greater portion of the anecdotes in the TSL are from Tung-shan's teaching phase, 71.5% (88/123). This contrasts with 64.9% (59/91) for the LCL. However, even

though only 28.5% (35/123) of the TSL is from Tung-shan's student phase, the actual number of games (35) is greater than the number of games played by Lin-chi as a student (32). Thus our image of Tung-shan as a student is at least as complete as that of Lin-chi as a student. Also, Tung-shan's 84 games and 4 lecture anecdotes as a teacher give us a fuller image than do Lin-chi's 41 games and 18 lecture anecdotes. In fact, if only games during the teaching phase are considered, Tung-shan played more than twice as many as Lin-chi did, 84 as opposed to 41. Thus the TSL provides much more material on how Tung-shan interacted with his disciples than the LCL for Lin-chi.

During Tung-shan's student phase the emphasis given pilgrimage would make it appear that this activity was regarded as equally if not more important than the time spent with one's master. Among the 35 sub-games involving Tung-shan as a student 68.6% (24/35) occur while Tung-shan is on pilgrimage. Only 28.6% (10/35) occur between Tung-shan and his master, Yün-yen. This contrasts with the LCL which devotes 37.5% (12/32) to pilgrimage and 40.6% (13/32) to games between Lin-chi and his master, Huang-po. Although most of the pilgrimage encounters involve Tung-shan and one of a variety of masters, seven occur only between Tung-shan and his almost constant companion on these pilgrimages, Shen-shan 神山, a fellow disciple of Yün-yen.

Lin-chi has a comparable companion in P'u-hua 普化, with whom he plays five sub-games, though not on pilgrimage. This, in addition to seeking religious insight through contact with numerous other masters not necessarily related to one's own master, such insight can also be sought from one's peers. This suggests a high degree of faith in a disciple's own abilities, and the lesser importance of acquiring or developing insight through prolonged contact with one's lineage predecessor. Though this observation can be made of both texts, the TSL appears the more liberal in this respect. When Tung-shan says in TSL 11 that he agreed with only half of Yün-yen's teaching, and to have done otherwise would have been ungrateful to his master, the text provides explicit support for a non-indoctrinating approach to religious training.

Among the games Tung-shan plays with followers during his teaching phase, a large proportion, 43.1% (28/65) are with specifically identified disciples, ten in all. The other 46.9% (37/65) are with figures identified only as monks. Most named followers play only one or two games with Tung-shan, but one disciple, Yün-chü, plays twelve. This is not unexpected since it is through Yün-chü that most later generations of Ts'ao-tung followers trace their lineage, and there would naturally tend to be more Yün-chü anecdotes preserved. What is surprising is the fact that

Tung-shan plays no games with his other equally well-known disciple, Ts'ao-shan. Ts'ao-shan is, in fact, mentioned in only one anecdote (TSL 117). He is identified as the recipient of the verses on the "Precious Mirror Samadhi" (Pao ching san mei 寶鏡三昧). TSL 117, significantly does not appear in either the Tsu t'ang chi or the Ching-te ch'uan teng lu, and thus was probably borrowed from a later source. The second most frequent participant that Tung-shan encounters as a teacher is Hsüeh-feng, a monk who does not become Tung-shan's disciple. He plays seven games with Tung-shan before leaving to enter Te-shan's lineage. In sharp contrast to the TSL, only 15.8% (3/19) of the games concerning Lin-chi as a teacher are with named disciples, and each of the three disciples plays only one game. The near absence of named disciples in the LCL and the fact that Lin-chi played only 19 games with followers as opposed to Tung-shan's 65, provides a very restricted view of Lin-chi's interaction with followers as compared to Tung-shan.

The setting (Table 6) which Tung-shan appears to favor for teaching is the private interview. He uses this setting in 60.2% (74/123) of the anecdotes, as opposed to the incidental encounter, 21.1% (26/123), the public exchange, 15.4% (19/123), and the lecture, 3.3% (4/123).

However, there is some question as to the accuracy of this division since, although the guidelines for determining setting as set out in the previous chapter were adhered to, there remains some ambiguity. For example, in TSL 90, a monk raises a question to which Tung-shan replies with a single wisdom response (RsW). Such a question and response could as easily have come as part of a public exchange as in a private interview. However, since no one else was mentioned, the anecdote was classed as a private interview. Similar instances are fortunately limited and there are often other clues to support the private interview classification. When the master asks a question, as Tung-shan does of Yün-chü in TSL 48, it seems more likely to be occurring in private. In public exchanges, questions would be expected to come from the assembly, though admittedly even this is uncertain. Thus, though it seems likely that Tung-shan preferred the one-to-one approach to teaching, the exact numbers are open to question.

The fact that the second most common setting is the incidental exchange supports the suggestion that Tung-shan favored a more individual approach. The private interview and the incidental encounter comprise over 80% (100/123) of the settings. In the LCL these two categories are noticeably less, 62.7% (57/91) of all settings. Most incidental encounters in the TSL are one of two types, encounters

during the routine work activities of the monastery (12 instances) and encounters while traveling or on pilgrimage (10 instances). Not only is the incidental encounter an individualized setting, but in terms of pedagogy, it is an informal and somewhat unconventional one as well. When Tung-shan is a student, they occur most frequently between Tung-shan and his peer, Shen-shan, and generally en route somewhere. As a teacher, Tung-shan emerges as a master who might take any situation, regardless of how unlikely, menial or routine, to call for a show of wit and religious insight from his disciples. For example, he confronts Yün-chü while making soy paste (TSL 57), and while doing garden work (TSL 47), Hsüeh-feng while cleaning rice (TSL 38), and a sick monk in the infirmary (TSL 94). In the LCL, on the other hand, only three games occur in menial or work settings, and most pilgrimage games occur in the more formal setting of an interview between Lin-chi and a teacher. Thus Lin-chi's greater emphasis on lecture, private interview and public exchange, and the lesser incidence of routine work settings, with respect to Tung-shan, make him appear more inclined towards formal or conventional educational settings than Tung-shan.

In both texts, the portion of games that are current (Table 7) is the same 79.3% (TSL 104/131; LCL 69/87). The

majority of these current games in both cases are terse and narrowly-focused exchanges, often, in the case of Tung-shan, no more than a question and a single short reply (see TSL 78), to which, in the case of Lin-chi, a finalizing disruptive move is often added (see LCL, P3). In the LCL, the actual game portion of an exchange, i.e., not including the setting and catalyst phases, rarely exceeds five moves between both participants. Only 5.8% (4/69) of the games go longer and these only slightly so. In contrast, 16.4% (17/104) of the current TSL games are longer than five moves, making Tung-shan appear more discursive and less abrupt.

Reported games always involve players other than the master of the particular text, and are introduced to provide material for the game in progress, which includes the master. These always become the basis for one or more case studies. It is significant that, whereas reported games make up 8.4% (11/131) of the TSL, there are none in the LCL. When case studies occur in the LCL, they are always in response to a current game. Thus we see in Tung-shan, but not in Lin-chi, the explicit use of topics and problems generated by others, elsewhere, and at other times. The use of reported games is the closest the TSL comes to the <u>kung-an</u> approach to teaching.

The case study game is used with relative frequency in both texts, 12.2% (16/31) in the TSL, and 20.7% (18/87) in the LCL. The majority in the TSL are used to follow up the reported games and include Tung-shan as one of the players. Eight of the case studies in the TSL expand or comment on the prior sub-game (CSC) and seven provide proxy answers (CSP). Only one is an evaluation (CSE). Tung-shan finds himself called upon to reply in a case study as often as he calls for a reply. In the LCL, the case study by comment (CSC) is the primary form, accounting for thirteen of the eighteen case studies. In contrast to Tung-shan, Lin-chi is almost never a participant in these case studies. The participants most often are the co-founders of another house in the Ma-tsu lineage, Kuei-shan and Yang-shan. Thus the case studies do not appear to function as a pedagogic tool for Lin-chi, but as third and fourth party additions to his teaching. Lin-chi did not learn by this means, nor is it part of his own teaching style. In contrast, the case study is a part of Tung-shan's approach to teaching, though by no means the major part.

Tung-shan is distinctly eclectic in his choice of people whith whom to play the game. As a student he visits six members of the Ma-tsu lineage, as opposed to only three.

members in his own Shih-t'ou lineage. Most of these encounters do not occur as part of Tung-shan's search for a master, but as part of his pilgrimage, a phase of his training under Yun-yen. In contrast, Lin-chi had only one recorded encounter with a teacher outside of his own lineage, as opposed to five within. As a master, Tung-shan encounters four members of the Ma-tsu lineage and thirteen of his own. Master Lin-chi also encounters four members of the Shih-t'ou lineage. The numbers used here do not take into account the encounters both Tung-shan and Lin-chi had as teachers with figures referred to simply as monks, 37 and 16 respectively. It is reasonable to assume that these monks were members of the masters' own assemblies. But even if these nameless figures are considered disciples of their respective masters, Tung-shan, particularly as a student, shows himself to be more inclined to seek contact outside the line of his predecessors.

The use of images in games is a common device in the TSL. There are 30 (22.9%, 30/131) anecdotes in which images are use, twenty (15.3%, 20/131) for which Tung-shan is responsible. Lin-chi, on the other hand, uses only three images, (3.4%, 3/87). Where Lin-chi might respond to a monk's question about the ultimate nature of Buddhism with a blow or shout, Tung-shan tends to reply with a

metaphor or simile. When asked why Bodhidharma came from the West, Tung-shan replies that it was like a "chicken-scaring rhino" (TSL 78). The TSL images are frequently stock images such as "a sear, old tree that produces blossoms" (TSL 53), but also what appear to be original images, such as "a mind like the realm of a king" (TSL 89). A recurring theme in these images is lifelessness: a dead person's tongue (TSL 104), a dead, reed stalk (TSL 93), rice straw and millet stalks (TSL 100), grass that doesn't sprout (TSL 104), a cleared field (TSL 80), and a place without a single blade of grass for 10,000 li (TSL 59, 73). While not attempting to comment on the significance of these images, it can be observed that such images are used to describe both the state after death (TSL 93) and the ideal state of mind (TSL 59, 73). Thus in Tung-shan's imagery a similarity between death and enlightenment can be seen. Imagery is clearly one of Tung-shan's favored means of playing the game.

Enlightenment, which historically has been one of the central themes of Buddhism, is rarely mentioned in the discourse records. The "Great Awakening" (ta wu 大悟) is mentioned once in the TSL and twice in the LCL. Both masters are described as experiencing the "Great Awakening" (TSL 9; LCL, P1). This is the only use of this particular term in the TSL. In the LCL, in addition to experiencing

it himself, Lin-chi induces the experiences in one of his followers (LCL, C18). Although Tung-shan is not shown to have induced a "Great Awakening" in anyone, he does induce "awakening" (wu 悟) in two followers (TSL 58, 64), and "insight" (sheng 省) in two others (TSL 57, 81). Thus, if the exchanges in the discourse records were intended to induce enlightenment in those involved, they either failed in most cases, or, if they did in fact induce enlightenment, that result was sparingly indicated.

Even more rarely mentioned is meditation, and then only indirectly. In the TSL there is only one clear reference to meditation (TSL 62). There is also nothing in any of the anecdotes suggesting awareness of the persecution of Buddhism in 845.

Discourse Analysis

Although the analysis produced information on all participants and on the two masters both during their student and teaching phases, since this study was designed to determine whether and how much a master's pedagogic style distinguishes him from others, this section, with few exceptions, will utilize only those data on Tung-shan and Lin-chi derived from the master phase of their careers.

The masters' approaches to learning as students, and the styles of the masters' students or opponents, though worthy of consideration in other contexts, are of tangential interest here, and will only be referred to when they are directly relevant to the masters' pedagogic style. All of the data elicited by the discourse analysis scheme described earlier is, however, included at the end of this chapter.

Based on that part of the data just described, the following generalizations can be made. Tung-shan's students take almost as much initiative in starting the games as Tung-shan himself. The games generally begin in conventional, non-doctrinaire terms, proceed to the verbal wisdom code, which is characterized by mental and verbal dexterity, and conclude in the latter code, with little or no disruptive moves. Though Tung-shan often leaves his student with what appears to be a sympathetic response to a question, these responses are unconventional, requiring either a certain matured level of insight or further thought on the part of the opponent. This matured level of insight may be simply a well-developed sense of game-strategy which would come from extensive game experience, or it might depend on a fundamental restructuring of mental processes. Tung-shan teaches either by providing

such sympathetic but unconventional responses, or by seeking to elicit such responses from his students. As often as this technique elicits an apparently successful reply it causes the student to falter. Causing the student to falter is common in both Tung-shan and Lin-chi, and appears to be a favored pedagogic technique. The two masters differ, however, in the means by which they induce their students to falter, Tung-shan through sustained wisdom-type moves, and Lin-chi through disruptive moves. In what follows, these generalizations will be expanded and the supporting data described.

Tung-shan emerges as only slightly more active in initiating games than his students, setting 57.2% (48/84) of the initial codes (Table 17). In this, Tung-shan differs little from Lin-chi, who is responsible for setting 58.1% (25/43) of the initial codes in the LCL (Table 18). This suggests that the students of Tung-shan and Lin-chi were expected or even encouraged to share equally with their masters the responsibility for instigating these games. Far from simply listening passively to lectures, sitting obediently in meditation, and following unquestioningly a highly-structured program of daily activities, the students of these two masters appear to have had a very active role in their own training. As often as the master seizes the chance to challenge his students in a game, the

students themselves instigate the game. This student initiative also appears to have been part of the motive for pilgrimage, wandering from master to master seeking to engage them in the game.

The pace at which Tung-shan develops his games is relatively relaxed. He frequently opens the dialogue on a very conventional level, often seeking, on the surface at least, some commonplace piece of information (Tables 8 and 10). 53.1% (26/49) of his openings are conventional moves (i.e., SK, SC, SI). The majority of these, 73.1% (19/26) are solicitations of information (SI), e.g., "What are you doing?" (TSL 39), "Where are you going?" (TSL 40), and "Why haven't you come for meals . . .?" (TSL 50). These conventional openers function either as catalysts for a game, e.g., "Where have you come from?" (TSL 41), or are the veiled wisdom solicitations discussed in the previous chapter.[2] The remaining 46.9% (23/49) of Tung-shan's openers are non-conventional, i.e., wisdom moves or structuring (St) moves which lead directly to wisdom moves. In addition to providing the field in which the game is to be played, structuring appears to be one means of initiating the verbal wisdom game (VWC). For example, in TSL 53, Tung-shan refers to the problem of knowing the essential truth of Buddhism, the "Great Matter," in his structuring

move. This immediately calls forth a student's response in the VWC, and the game continues to completion in this code.

In distinct contrast to the pace set by Tung-shan, the pace of Lin-chi's games is extremely intense, tending to begin and end with great abruptness (Tables 9 and 10). Only 13% (3/23) of his opening moves are conventional. Of the remaining 87% (20/23), 50% (10/20) are wisdom moves, 25% (5/20) are structuring moves leading to non-conventional games, and 25% (5/20) are disruptive moves. Rarely is there a catalyst phase from which a student might be eased into a game. Timid opponents or students would hardly be expected to do well with a master who began 21.7% (5/23) of his encounters with such disruptive moves as spreading his arms as the monk approached (LCL, C15), or raising his flywisk (LCL, C16). Although these are not the more aggressive disruptive moves of which Lin-chi is capable, as opening moves, they would probably bewilder all but the most self-possessed.

In addition to Tung-shan's more gradual initiation of games, in numerous instances this conventional tone is maintained throughout the medial phase of the exchanges (Tables 11 and 13). 37.3% (38/102) of the medial moves are solicitations of information (SI), compliance (SC), responses that provide information (RsI), and knowledge (RsK),

reactions that evaluate (RaE), modify (RaM) or reject (RaR (RaR). This contrasts with only 10.6% (5/47) conventional moves in the medial phase of the LCL.

Once the game has been initiated, however, Tung-shan tends to favor wisdom moves. These compose 58.8% (60/102) of Tung-shan's medial moves (Table 13). By far the most common of these moves is the solicitation of wisdom (SW), making up 35.3% (36/102) of all of Tung-shan's medial moves. Eliciting wisdom responses from his students appears as important, if not more so, than simply offering wisdom. It is particularly with his close disciples that this approach is more obvious. For example, in TSL 40, Tung-shan poses three such wisdom questions to Hsüeh-feng,[3] and in TSL 45 four successive wisdom questions are directed to Yün-chü. Just as conventional moves are common but secondary to wisdom moves in the medial phase of the TSL, so, in the LCL, wisdom moves are relatively frequent, but secondary to disruptive moves (Tables 12 and 13). 34% (16/47) of Lin-chi's medial moves are of the wisdom type. Like the TSL, the majority, 87.5% (14/16) are solicitations of wisdom, but unlike the TSL, wisdom moves are conspicuously secondary in the LCL. Disruptive moves, making up 55.3% (26/47) of Lin-chi's medial moves, are clearly central to his teaching style. Shouts (DY), insults (DI),

and eccentric behavior (DA) are his most common disruptive moves, each occurring six times. There are also five non-sequitors (DN). The blow (DB), for which Lin-chi is famous, occurs only three times in this phase of the game.

Tung-shan's shift in emphasis from conventional to wisdom moves which begins to appear in the medial phase becomes pronounced in the termination phase (Tables 14 and 16). Conventional moves go from 53.1% (26/49) in the initial phase, to 37.3% (37/102) in the medial phase, and finally dropping to 12.5% (6/48) at termination. Conversely, wisdom moves, beginning at 42.9% (21/49), increase to 58.8% (60/102) in the medial phase, and jump to 70.8% (34/48) in the termination phase. The majority, 73.5% (25/34) of these moves are responses that provide wisdom (RsW). In that by definition responses are direct replies to corresponding solicitations, this preponderance of wisdom responses suggests a straightforward, congenial approach to the game on Tung-shan's part. A significant number of student questions are accepted as intended, i.e., as solicitations of wisdom (SW), and responded to as such. They are not rejected, modified or reacted to indirectly. The remaining 26.5% (9/34) of the wisdom terminations are of the reaction type (RaW), i.e., indirect replies to the previous move, but this type is clearly far less common than the wisdom response (RsW).

In the LCL the emerging tendency of the medial phase also comes to predominate at termination, but in this case, it is the disruptive rather than wisdom move (Tables 15 and 16). The wisdom move in the LCL follows a pattern somewhat similar to the conventional move in the TSL, predominating at the outset, but gradually decreasing in importance throughout the rest of the game. Wisdom moves account for 65.2% (15/23) at the outset, drop to 34% (16/47) in the medial phase, and at termination amount to only 23.3% (7/30). Conversely, disruptive moves which begin at 21.7% (5/23), increase to 55.3% (26/47) in the medial phase, and to 76.7% (23/30) at termination. Lin-chi's most common termination move is the blow (DB), which he uses 46/7% (14/30) of the time. The shout (DY), insult (DI), and eccentric behavior (DA), which dominated the medial phase of the LCL, collectively account for only 30% (9/30) of the termination moves. Tung-shan does make a few disruptive moves, particularly at termination, but these amount to only 10.3% (5/48), and are relatively benign, involving no physical violence. Thus, relative to Lin-chi's highly disruptive style, Tung-shan is both more conventional and gentle.

Tung-shan's preference for a wisdom style, while maintaining a modicum of conventionality is further

demonstrated by the type of codes he sets (Tables 17, 19, and 20). 64.6% (31/48) of the codes Tung-shan initially sets are in the verbal wisdom code (VWC). Not only do most of these codes carry through to the conclusion, but he shifts many games initiated in other codes to the VWC. At termination 75% (36/48) of the codes set by Tung-shan are in the VWC. All but one of the remaining games set by Tung-shan are in the conventional discourse code (CDC), 33.3% (16/48) initially, dropping to 22.9% (11/48) at termination. The only time Tung-shan sets a trans-verbal code (TVC) he uses a series of non-sequitors (TSL 69).

Lin-chi, in sharp contrast, depends primarily on the trans-verbal code (TVC), disregarding almost entirely the CDC (Tables 18, 19, and 20). Of the codes Lin-chi sets, 56% (14/25) initially and 54.2% (13/25) at termination are in the TVC. He sets only two CDC's, dropping to one at termination. Although he clearly favors the TVC, Lin-chi terminates 41.7% (10/24) of his games in the VWC. Thus, whereas Lin-chi relies primarily on the TVC and VWC to the near exclusion of the CDC, Tung-shan utilizes the VWC and CDC to the exclusion of the TVC. Based on these observations, Lin-chi's style can be characterized by its intensity and disruptiveness. Tung-shan tends toward a relaxed play of unconventional ideas and wit while not departing entirely from conventional discourse.

In considering the particular game or teaching strategies employed by both masters, some striking similarities can be observed. Both masters allow and apparently encourage their students to take incentive not only in initiating games, but also in concluding them. In both texts just over half of the games are terminated by the students. During the master phase in their respective texts, Tung-shan's students are responsible for 52/2% (47/90) of the terminations and Lin-chi's for 56% (28/50). Since the termination is generally the point at which a game is won or lost, the students are given ample opportunity to apply and demonstrate their skill or insight. That this is the masters' intention is suggested by the type of moves the masters use preceding the student termination. Both provide the type of move to which the student would be able to answer in a manner consistent with the style of their respective masters. Tung-shan tends to precede student terminations with wisdom solicitations or structuring, 70.6% (24/34). Lin-chi precedes 81.8% (18/22) of his students' terminations with disruptive moves.

The technique of providing the opportunity for student termination results, either by the master's design or simply because of the difficult nature of the game, in

a failure rate of 57.4% (27/47) for Tung-shan's students and 60.7% (17/28) for Lin-chi's. For both masters, then, students fail more often than they succeed. Also strikingly similar is the way in which the students of these two houses fail (Tables 21 and 22). The most common type of failure in both cases is faltering under attack (RaF), 29.6% (8/27) in the TSL and 58.8% (10/17) in the LCL. Causing opponents to falter is clearly one of Lin-chi's primary aims, and his disruptive style easily lends itself to this end. Although Tung-shan's students falter significantly less, 14.8% (4/27) of their other failures are through concession of defeat (RaC), a type of failure closely related to faltering. The only difference is the student's own cognizance of failure. Faltering is the inability to respond spontaneously, and by concession, the student takes the additional step of acknowledging that inability. In either case the spontaneity has been lost. Lin-chi's style appears less suited for concessions, there being only one in the LCL, possibly because of the more conventional nature of this type of failure. But, taken together, faltering and concessions in the TSL amount to 44.4% (12/27), a figure much closer to the LCL's 58.8%. In addition to these kinds of failure the next most common in both texts is by means of the master's negative

evaluation (RaE), 29.6% (8/27) in the TSL and 17.6% (3/17) in the LCL. The greater tendency towards concession and evaluation in the TSL are further evidence of Tung-shan's more conventional[4] and genial style.

A consideration of the rate and types of successful student terminations, 42.6% (20/47) in the TSL and 39.3% (11/28) in the LCL, demonstrates the masters' success in transmitting their own particular styles (Tables 23 and 24). 50% (10/20) of Tung-shan's students' successful terminations are wisdom responses (RsW). Another 10% (2/20) are wisdom reactions (RaW), making a total of 60% wisdom moves. 30% (6/20) are successful disruptive terminations, a remarkable fact since only 5% (2/40) of Tung-shan's own terminations are disruptive. Though a fairly common termination move for other masters and his opponents, Tung-shan apparently chose to all but exclude disruptive terminations from his technique. On the other hand, 81.8% (9/11) of Lin-chi's students' successful terminations are disruptive. The other 18.2% (2/11) are wisdom reactions (RaW). It should be noted that in most cases both masters limit, in effect, the form in which a student can successfully terminate a game with them by their control over the code. However, in so doing, the masters are better able to transmit their particular styles and whatever values those entail.

Finally, with regard to the masters' own terminations (Tables 25 and 26), as might be expected of the dominant participant, their failures are relatively few, 7% (3/43) for Tung-shan and 5% (1/28) for Lin-chi. Their successful terminations epitomize their different styles and obviously serve as models for their students. Tung-shan uses wisdom moves (23 RsW, 9 RaW) in 80% (32/40) of his terminations. Only 5% (2/40) are disruptive as indicated above, but these are hardly as disruptive as the blows and shouting so characteristic of Lin-chi. One is terminated by silence (DS, TSL 54), and the other by gesture (DA, TSL 83). Lin-chi's terminations as might be expected, are 76.2% (16/21) disruptive, with 57.1% (12/21) of all his successful terminations being by means of a blow (DB). This is clearly his trademark, but it is interesting to note that, though 81.1% (9/11) of Lin-chi's students' successful terminations are disruptive, none are by means of a blow. Lin-chi's other terminations are wisdom moves, 23.8% (5/21). Thus, at least in the texts examined here, each master reveals a characteristic that is more uniquely his own that of the house to which he gave rise. Within their own houses, Tung-shan is conspicuous in his avoidance of disruptive terminations, and Lin-chi in his use of the blow.

It can now be said on the basis of the foregoing analysis that a particular style or teaching technique can be described for the TSL and that this style is distinctly different from that of the LCL. Presumably then, any further material (e.g., anecdotes or poems) attributed to Tung-shan (or Lin-chi), could be evaluated by how consistent it is with the style described here. As indicated earlier, because of the nature of the texts, this style cannot with certainty be attributed to the historical Tung-shan. The style can, however, be said to have become identified with Tung-shan as far back as the early Sung. Thus, answers have been proposed for the first two questions set out in the introduction and the basis for answers to the third established. The analytical scheme described in Chapter III will certainly benefit by further refinement, which will undoubtedly occur as it is applied to other texts, but as a means of eliciting and organizing information on pedagogic styles it has proven successful.

That both Tung-shan and Lin-chi attempt to transmit their particular styles to their students has been shown in the present study. However, the success of their attempts cannot be judged until the analytical scheme is applied to the various anecdotes and discourse records

belonging to later generations of their respective houses. In the case of Tung-shan, the logical next step would be to compare the style described in this study to those of Sung-shan and Yun-chu, his immediate disciples. If the study reveals consistancy in their styles, it will then be possible to speak of the Ts'ao-tung house style with a specific idea of what that is. Such studies extended to other houses would provide a broader understanding of classical Ch'an transmission methods; and how varied these might or might not be. It seems quite possible that the way in which a teacher, master, or house transmits its understanding of Buddhism will tell us as much or more about that understanding than explicit statements about it. In fact, with only minor modification, application of the analytical scheme to many of the non-Buddhist Chinese classics, such as the Lun-yü, might also prove informative.

Table 2. Number of Occurrences of the Four Types of Anecdotes in the TSL and LCL.

Type	TSL	% of 141	LCL	% of 107
Lecture	4	2.8	18	16.8
Descriptive	6	4.3	2	1.9
Sub-game including Master	119	84.4	73	68.2
Sub-game excluding Master	12	8.5	14	13.1

Table 3. Number of Occurrences of the Three Types of Topics in the Lectures and Sub-games of the TSL and LCL.

Topics	TSL	% of 135	LCL	% of 107*
Traditional doctrine	30	22.3	29	27.1
Chinese doctrine	28	20.7	15	14
Non-doctrinaire	77	57	63	58.9

*Two anecdotes contained two topic categories. Thus there are 107 instead of 105 occurrences.

Table 4. Number of Occurrences of Games Played by Tung-shan and Lin-chi as Disciples.

	Tung-shan	% of 35	Lin-chi	% of 32
With master	10 (Yun-yen)	28.6	13 (Huang-po)	40.6
On pilgrimage	24	68.6	12	37.5
Misc.	1	2.9	7	21.9

Table 5. Number of Occurrences of the Four Types of Settings for Teaching in the TSL and LCL.

Setting	TSL	% of 123	LCL	% of 91
Public exchange	19	15.4	16	17.6
Private interview	74	60.2	35	38.5
Incidental encounter	26	21.1	22	24.2
Lecture	4	3.3	18	19.8

Table 6. Number of Occurrences of the Sub-game Types in the TSL and the LCL.

Type	TSL	% of 131	LCL	% of 87
Current	104	79.4	69	79.3
Reported	11	8.4	0	0
Case Study by:				
comment	8	6.1	13	14.9
proxy	7	5.3	2	2.3
evaluation	1	0.8	3	3.4

Table 7. Number of Occurrences of the Initial Move Types in the TSL.

Move Type	Tung-shan during:			Other participants during Tung-shan's:		
	student phase	master phase	total	student phase	master phase	total
St	2	9	11	5	2	7
SK	1	4	5	0	12	12
SG	3	0	3	0	3	3
SI	4	19	23	4	5	9
SC	1	3	4	0	0	0
SW	5	12	17	7	13	20
DA	2	1	3	0	0	0
DN	0	1	1	0	0	0
TOTAL	18	49	67	16	35	51

No occurrences of DB, DD, DY, DS, DI.

Table 8. Number of Occurrences of the Initial Move Types in the LCL.

Move Type	Lin-chi during:			Other participants during Lin-chi's:		
	student phase	master phase	total	student phase	master phase	total
St	1	5	6	2	0	2
SK	0	1	1	0	5	5
SG	1	0	1	0	0	0
SI	1	2	3	11	2	13
SC	0	0	0	0	1	1
SW	6	10	16	6	13	19
DY	1	0	1	0	1	1
DA	1	4	5	2	1	3
DI	0	1	1	0	0	0
TOTAL	11	23	34	21	22	43

No occurrences of DB, DD, DS, DN.

Table 9. Rank·Orders of Initial Move Types for Tung-shan and Lin-chi as Masters.

	Tung-shan			Lin-chi		
Move	#	% of 49	Rank	#	% of 23	Rank
SI	19	38.3	1	2	8.7	4
SW	12	24.5	2	10	43.5	1
St	9	18.4	3	5	21.7	2
SK	4	8.2	4	1	4.3	5.5
SC	3	6.1	5	-	-	-
DA	1	2.0	6.5	4	17.4	3
DN	1	2.0	6.5	-	-	-
DI	-	-	-	1	4.3	5.5

Table 10. Number of Occurrences of the Medial Move Types in the TSL.

Move Type	Tung-shan during:			Other participants during Tung-shan's:		
	student phase	master phase	total	student phase	master phase	total
SK	4	0	4	1	5	6
SG	0	0	0	0	1	1
SI	4	11	15	7	5	12
SC	0	1	1	0	0	0
SW	13	36	49	19	30	49
RsK	1	1	2	0	1	1
RsI	7	4	11	2	26	28
RsW	6	17	23	14	21	35
RaM	2	6	8	0	2	2
RaE	3	13	16	0	1	1
RaR	0	2	2	0	1	1
RaC	1	0	1	0	0	0
RaF	2	0	2	0	3	3
RaW	4	7	11	5	9	14
DA	0	0	0	0	1	1
DS	0	2	2	0	0	0
DI	3	2	5	0	0	0
TOTAL	50	102	152	48	106	154

No occurrences of RsG, RsC, DB, DD, DY, DN.

Table 11. Number of Occurrences of the Medial Move Types in the LCL.

Move Type	Lin-chi during:			Other participants during Lin-chi's:		
	student phase	master phase	total	student phase	master phase	total
SK	0	1	1	0	1	1
SI	4	0	4	7	2	9
SC	0	1	1	1	0	1
SW	2	14	16	10	2	12
RsI	11	2	13	0	1	1
RsC	1	0	1	0	1	1
RsW	8	0	8	4	6	10
RaM	1	1	2	1	1	2
RaR	2	0	2	0	0	0
RaF	0	0	0	3	12	15
RaW	5	2	7	3	0	3
DB	5	3	8	3	1	4
DD	0	0	0	1	0	1
DY	2	6	8	1	8	9
DA	5	6	11	3	12	15
DI	1	6	7	3	3	6
DN	1	5	6	3	1	4
TOTAL	48	47	95	43	51	94

No occurrences of SG, RsG, RaE, RaC, DS.

Table 12. Rank Orders of Medial Move Types for Tung-shan and Lin-chi as Masters.

	Tung-shan			Lin-chi		
Move	#	% of 102	Rank	#	% of 47	Rank
SW	36	35.3	1	14	29.8	1
RsW	17	16.7	2	-	-	-
RaE	13	12.7	3	-	-	-
SI	11	10.8	4	-	-	-
RaW	7	6.9	5	2	4.3	7.5
RaM	6	5.9	6	1	2.1	10
RsI	4	3.9	7	2	4.3	7.5
RaR	2	1.9	9	-	-	-
DS	2	1.9	9	-	-	-
DI	2	1.9	9	6	12.8	3
SC	1	1	11.5	1	2.1	10
RsK	1	1	11.5	-	-	-
DY	-	-	-	6	12.8	3
DA	-	-	-	6	12.8	3
DN	-	-	-	5	10.6	5
DB	-	-	-	3	6.3	6
SK	-	-	-	1	2.1	10

Table 13. Number of Occurrences of Termination Move Types in the TSL.

Move Type	Tung-shan during:			Other participants during Tung-shan's:		
	student phase	master phase	total	student phase	master phase	total
RsK	0	0	0	2	1	3
RsI	0	1	1	1	1	2
RsC	0	0	0	0	1	1
RsW	15	25	40	2	10	12
RaM	0	4	4	0	2	2
RaE	0	0	0	1	0	1
RaR	1	3	4	1	1	2
RaC	0	1	1	1	4	5
RaF	0	0	0	2	8	10
RaW	3	9	12	3	3	6
DD	1	0	1	1	2	2
DA	0	2	2	1	2	3
DS	0	0	0	0	0	0
DN	0	1	1	1	1	2
TOTAL	20	48	68	15	36	51

No occurrences of RsG, DB, DY, DI.

Table 14. Number of Occurrences of Termination Move Types in the LCL.

Move Type	Lin-chi during:			Other participants during Lin-chi's		
	student phase	master phase	total	student phase	master phase	total
RsK	0	0	0	0	1	1
RsI	0	0	0	1	0	1
RsW	4	4	8	0	2	2
RaM	1	0	1	1	0	1
RaR	1	0	1	0	0	0
RaC	0	0	0	2	1	3
RaW	0	3	3	0	1	1
DB	3	14	17	4	0	4
DD	5	0	5	0	4	4
DY	2	3	5	1	2	3
DA	2	3	5	2	4	6
DI	0	3	3	1	4	5
DN	1	0	1	1	1	2
TOTAL	19	30	49	13	20	33

No occurrences of RsG, RsC, RaE, RaF, DS.

Table 15. Rank Orders of Termination Move Types for Tung-shan and Lin-chi as Masters.

	Tung-shan			Lin-chi		
Move	#	% of 48	Rank	#	% of 30	Rank
RsW	25	52.1	1	4	13.3	2
RaW	9	18.8	2	3	10	4.5
RaM	4	8.3	3	-	-	-
DA	2	4.1	5.5	3	10	4.5
DS	2	4.1	5.5	-	-	-
RsI	1	2.1	8	-	-	-
RaC	1	2.1	8	-	-	-
DN	1	2.1	8	-	-	-
DB	-	-	-	14	46.7	1
DY	-	-	-	3	10	4.5
DI	-	-	-	3	10	4.5

Table 16. Number of Times Tung-shan and Other Participants in the TSL Set and Shift Each Code.

Code	Tung-shan during:			Other participants during Tung-shan's:		
	student phase	master phase	total	student phase	master phase	total
CDC	7	16	23	2	14	16
shift by TS	0	4VWC	4VWC	1VWC	1VWC	2VWC
shift by other	1VWC	1VWC	2VWC	0	0	0
VWC	8	31	39	17	22	39
shift by TS	0	0	0	0	0	0
shift by other	1CDC	0	1CDC	0	0	0
TVC	1	1	2	0	0	0
shift by TS	0	0	0	0	0	0
shift by other	0	0	0	0	0	0
TOTALS						
codes set	16	48	64	19	36	55
shifts by TS	0	4	4	1	1	2
shifts by other	2	1	3	0	0	0

Table 17. Number of Times Lin-chi and Other Participants in the LCL Set and Shift Each Code.

Code	Lin-chi during:			Other participants during Lin-chi's:		
	student phase	master phase	total	student phase	master phase	total
CDC	1	2	3	7	1	8
shift by LC	0	1TVC	1TVC	2TVC	0	2TVC
shift by other	0	0	0	1VWC	0	1VWC
VWC	11	9	20	6	6	12
shift by LC	1TVC	0	1TVC	1TVC	0	1TVC
shift by other	2TVC	1TVC	3TVC	1TVC	0	1TVC
TVC	4	14	18	3	11	14
shift by LC	0	2VWC	2VWC	0	0	0
shift by other	0	0	0	0	0	0
TOTALS						
codes set	16	25	41	16	18	34
shifts by LC	1	3	4	3	0	3
shifts by other	2	1	3	2	0	2

Table 18. Rank Orders of Codes Set at the Initiation of Sub-games by Tung-shan and Lin-chi as Masters.

	Tung-shan			Lin-chi		
Code	#	% of 48	Rank	#	% of 25	Rank
VWC	31	64.6	1	9	36.0	2
CDC	16	33.3	2	2	8.0	3
TVC	1	2.1	3	14	56.0	1

Table 19. Rank Orders of Codes in Effect at Termination Set by Tung-shan and Lin-chi as Masters.

	Tung-shan			Lin-chi		
Code	#	% of 48	Rank	#	% of 24	Rank
VWC	36	75.0	1	10	41.7	2
CDC	11	22.9	2	1	4.2	3
TVC	1	2.1	3	13	54.2	1

Table 20. Number of Occurrences of Failure Types for the Opponents of Tung-shan and Lin-chi Correlated With the Preceding Move of the Masters.

	Tung-shan					Lin-chi				
Failure type	student phase	preced. move	master phase	preced. move	total	student phase	preced. move	master phase	preced. move	total
RaF	2	1 SK 1 RaE	8	8 SW	10	2	1 RaW 1 DY	10	1 RaW 5 DB 2 DA 1 DY 1 DI	12
RaC	1	1 SI	4	2 SW 1 RsW 1 RaR	5	2	1 DB 1 DA	1	1 SW	3
RaR	1	1 SW	3	2 SW 1 SK	4	1	1 SW	0	-	1
DB	0	-	0	-	0	0	-	2	1 RsW 1 DY	2
DD	1	1 SW	0	-	1	2	1 SI 1 SW	0	-	2
DY	0	-	0	-	0	0	-	1	1 RsW	1
DA	0	-	1	1 RsW	1	0	-	0	-	0
DS	0	-	1	1 RsW	1	0	-	0	-	0
DN	0	-	1	1 SK	1	0	-	0	-	0
RaE-med.	0	-	4	1 SW 1 RsI 1 RsW 1 RaW	4	0	-	0	-	0
RaE-term.	1	1 RsW	4	1 SW 1 RsK 1 RsI 1 RsW	5	1	1 DY	3	2 DD 1 DY	4
DI med.	3	3 RsW	1	1 RsW	4	0	-	0	-	0

* The preceding move in failure types above the broken line is by the masters, and those below the broken line are be the masters' opponents.

Table 21. Rank Orders of Failure Types for the Opponents of Tung-shan and Lin-chi as Masters.

	Tung-shan				Lin-chi			
Move	TS/O	#	% of 27	Rank	LC/O	#	% of 17	Rank
RaF	O	8	29.6	1	O	10	58.8	1
RaC	O	4	14.8	3	O	1	5.9	4
RaE med. neg.	TS	4	14.8	3	-	-	-	-
RaE term. neg.	TS	4	14.8	3	LC	3	17.6	2.5
RaR	TS	3	11.1	5.5	-	-	-	-
D term.	TS	3	11.1	5.5	LC	3	17.6	2.5
D med.	TS	1	3.8	7	-	-	-	-

Table 22. Number of Occurrences of Move Types Resulting in Successful Terminations by the Opponents of Tung-shan and Lin-chi Correlated with the Preceding Move of the Masters.

	Tung-shan					Lin-chi				
Move type	student phase	preced. move	master phase	preced. move	total	student phase	preced. move	master phase	preced. move	total
RsK	2	2 SK	0	-	2	0	-	0	-	0
RsI	1	1 SI	0	-	1	1	1 SI	0	-	1
RsW	3	3 SW	10	10 SW	13	0	-	0	-	0
RaM	0	-	2	1 SK 1 SI	2	0	-	0	-	0
RaW	2	1 RaW 1 SI	2	1 St 1 SC	4	0	-	2	1 RaM 1 DB	2
DB	0	-	1	1 St	1	0	-	0	-	0
DD	0	-	2	1 St 1 RaE	2	0	-	3	1 DA 1 DI 1 DN	3
DY	0	-	0	-	0	0	-	1	1 SW	1
DA	0	-	1	1 RaW	1	0	-	3	2 DB 1 DY	3
DI	0	-	0	-	0	0	-	2	2 DI	2
DN	1	1 DA	2	1 SW 1 DN	3	0	-	0	-	0

Table 23. Rank Orders of the Move Types Resulting in Successful Terminations by the Opponents of Tung-shan and Lin-chi as Masters.

	Tung-shan			Lin-chi		
Move	#	% of 20	Rank	#	% of 11	Rank
RsW	10	50	1	-	-	-
RaM	2	10	3.5	-	-	-
RaW	2	10	3.5	2	18.2	3.5
DD	2	10	3.5	3	27.3	1.5
DN	2	10	3.5	-	-	-
DB	1	5	6.5	-	-	-
DA	1	5	6.5	3	27.3	1.5
DI	-	-	-	2	18.2	3.5
DY	-	-	-	1	9.1	5

Table 24. Number of Occurrences of Move Types Resulting in Successful Terminations by Tung-shan and Lin-chi Correlated with the Preceding Move of Their Opponents.

	Tung-shan					Lin-chi				
Move type	student phase	preced. move	master phase	preced. move	total	student phase	preced. move	master phase	preced. move	total
RsK	0	-	1	1 SK	1	0	-	0	-	0
RsI	0	-	1	1 SI	1	1	1 SI	0	-	1
RsW	14	14 SW	23	23 SW	37	4	4 SW	2	2 SW	6
RaM	0	-	4	3 SK 1 RaM	4	0	-	0	-	0
RaW	2	1 RsW 1 RaE	9	4 SK 1 SG 1 SI 1 RsK 1 RsI 1 RaM	11	2	1 RaF 1 RsW	3	1 SI 2 RaF	5
DA	0	-	1	1 SK	1	2	1 DB 1 DA	3	1 RaF 1 DI 1 DN	5
DS	0	-	1	1 SW	1	0	-	0	-	0
DI	0	-	0	-	0	0	-	1	1 DI	1
DB	0	-	0	-	0	4	1 SW 1 DB 1 DD 1 DA	12	1 RsW 4 RaF 4 DY 2 DA 1 DS	16
DD	0	-	0	-	0	3	1 SW 1 RaF 1 DI	0	-	3
DN	0	-	0	-	0	1	1 DN	0	-	1

Table 25. Rank Orders of the Move Types Resulting in Successful Terminations by Tung-shan and Lin-chi.

	Tung-shan			Lin-chi		
Move	#	% of 40	Rank	#	% of 21	Rank
RsW	23	57.5	1	2	9.5	4
RaW	9	22.5	2.5	3	14.3	2.5
RaM	4	10	3	-	-	-
RsK	1	2.5	5.5	-	-	-
RsI	1	2.5	5.5	-	-	-
DA	1	2.5	5.5	3	14.3	2.5
DS	1	2.5	5.5	-	-	-
DB	-	-	-	12	57.1	1
DI	-	-	-	1	4.8	5

Notes

[1]The abbreviations TSL and LCL for the Record of Tung-shan and the Record of Lin-chi will be used throughout the body of this chapter.

[2]See Chapter III, p. 94.

[3]Hsüeh-feng was actually Te-shan's 德山 disciple, but appears to habe had a close relationship with Tung-shan prior to taking Te-shan as his master. There are nine anecdotes in the TSL in which Hsüeh-feng is a principle participant. Only Yün-chü, engaging in thirteen exchanges with Tung-shan, appears more often than Hsüeh-feng.

[4]See Chapter III, p.97 , concerning RaE as a conventional move.

PART II

THE RECORD OF TUNG-SHAN

The Record of Tung-shan Liang-chieh of Jui-chou[1]

[1]

The Master, whose personal name[2] was Liang-chieh, was a member of the Yü family of Kuei-chi.[3] Once, as a child, when reading the <u>Heart Sūtra</u>[4] with his tutor, he came to the line, "There is no eye, no ear, no nose, no tongue, no body, no mind." He immediately felt his face with his hand, then said to his tutor, "I have eyes, ears, a nose, tongue and so on; why does the <u>sūtra</u> say they don't exist?"[5]

This took the tutor by surprise, who, recognizing his uniqueness, said, "I am not (capable of being) your teacher."

From there the Master went to Wu-hsieh Mountain where he made obeisance to <u>Dhyāna</u> Master Mo, taking the robe and receiving tonsure.[6] When he was twenty-one he went to Sung Mountain[7] and took the Complete Precepts.[8]

[1]"Tung-shan"洞山 was the name by which Liang-chieh 良价 became known; literally, "Cave Mountain," the center of much of his activity in Hung-chou 洪州, modern Nan-ch'ang <u>hsien</u> 南昌縣 in Kiangsi 江西. In the

Pao-ch'ing 寶慶 era of the Southern Sung (1225 A.D.) the area was renamed, "Jui-chou" 瑞州, the name used in the WCYL. In other texts (e.g., CTL 15) the area is called Yün-chou 筠州, its Northern Sung designation.

[2]"Personal name" (hui 諱). In the case of Chinese monks, this is a clerical name obtained on becoming a monk, but being his "personal name," it is never used by others to address or refer to the monk except in documents. It is acceptable however, for a monk to refer to himself using his personal name (see TSL 7), or for a monk's teacher to use part of the name as a form of familiar address (see TSL 9).

[3]"Yü" 俞; "K'uei-chi" 會稽 is in southeastern Shaohsing hsien 紹興縣 in Chekiang 浙江 Province.

[4]"Heart Sūtra" (Pan-jo hsin ching 般若心經), an abbreviation for Pan-jo po-lo mi-to hsin ching 般若波羅蜜多心經, Prajñāpāramitāhṛdayasūtra, T.250-57, VIII. 847-852.

[5]"There is no eye . . . no mind." (Wu yen, erh, pi, she, shen, yi 無眼耳鼻舌身意), T.251, VIII.848c. In the CTL this is not the question. Rather, Tung-shan inquires concerning the "rootless guṇa" (mu ken ch'en 無根塵), T.2076, LI.321b21. Except for a slight difference in wording, TTC is the same as the present text.

[6]"Wu-hsieh Mountain" (Wu-hsieh shan 五洩山) is

located in Chu-chi *hsien* 諸暨縣 Chekiang. "*Dhyāna* Master Mo" (*Mo ch'an-shih* 默禪師), (747-818) a member of the second generation in Ma-tsu's 馬祖 line, made this his center, becoming known as Ling-mo of Wu-hsieh 五洩靈默 . His anecdote collection appears in *TTC* 15 and in *CTL* 7.

[7]"Sung Mountain" (*sung shan* 嵩山) is in northern Teng-feng *hsien* 登封縣 , Honan 河南 , the central peak of China's "Five Peaks" (*wu-yüeh* 五嶽). The Shao-lin Temple 少林寺 , with its ordination platform, was located here.

[8]"Complete Precepts" (*chü chieh* 具戒), an abbreviation of *chü-tzu chieh* 具足戒 . According to the *Sarvāstivādin Vinaya* (*Ssu fen lü* 四分律), T.1428, XXII. 567-1015, there are 250 precepts for a monk and 348 for a nun, though the latter number is conventionally quoted as 500. According to the *Hasshū kō yō* 八宗綱要 , "complete" does not refer to the actual number, but to the fact that all evil deeds are forever renounced.

[2]

The Master set out on pilgrimage, and going first to visit Nan-ch'üan,[1] he arrived when preparations were underway for Ma-tsu's[2] memorial banquet.[3]

Nan-ch'üan posed the following question for the assembly, saying, "Tomorrow, we will pay homage to Ma-tsu. I wonder, will Ma-tsu return or not?"[4]

No one offered a reply, so the Master came forward and said, "He will come as soon as his companion is present."[5]

Nan-ch'üan said, "This fellow, although young, is most suitable for being cut and polished."[6]

The Master replied, "Ho-shang,[7] do not crush what is good into something mean."

[1]"Nan-ch'üan"南泉, P'u-yüan普願, (748-835), was in the second generation of Ma-tsu's line. Nan-ch'üan Mountain, where P'u-yuan stayed for forty years, was in Ch'ih-chou池州, in modern Kuei-ch'ih hsien貴池縣, Anhwei安徽. (See TTC 16.)

[2]"Ma-tsu"馬祖, Tao-I道一, (709-788), was in the third generation of Liu-tsu Hui-neng's六祖慧能 line.

He was born in Szechwan and is traditionally said to have introduced Ch'an to Hung-chou. A collection of his anecdotes appears in the *CTL* 6.

[3]"Memorial banquet" (*hui ch'en* . . . *chai* 諱辰 . . . 齋), a ceremony lasting two days, finishing with a vegetarian banquet on the day the person being honored died. Ma-tsu died on the fourth day of the second month according to the lunar calendar. Tung-shan apparently arrived on the first day of this particular ceremony.

[4]"I wonder, will Ma-tsu return or not?" (*wei pan, Ma-tsu hui lai fou* 未審馬祖還來否). There is a precedent for the belief that Buddhist masters attend their own memorial banquets. For example, in the first fasicle of the *Fa yün chih lüeh* (法運志略 , "A Concise Record on the Fate of the Law") translated by Jan (1966, p. 18), there is a description of a memorial banquet for Chih-che (see *TSL* 34, note 3) held in 605. Though the number of monks who attended was supposed to be exactly 1,000, their number increased by one during the course of the meal. The additional monk was believed to be Chih-che.

[5]"Companion" (*pan* 伴). Yanagida takes this as a common figure in Ch'an texts for the physical body as opposed to the non-physical. Such a denotation would seem to derive from the term's more common use as an attendant

or someone to be relied on. Thus, in this case, the body (*rūpa* in traditional Buddhist terms) would be the attendant of mind (*nāma*). Another example of this usage can be found in the *LCL* (T.1985, XLVII.498c12). "Followers of the Way, don't acknowledge your illusory companion; sooner or later it will return to impermanence."

[6]"Cut and polished" (*tiao chuo* 雕琢), i.e., to be developed or perfected through teaching or discipline.

[7]"*Ho-shang*" 和尚 , a term of respect used in China when addressing another monk. See page , note .

[3]

Next, (the Master) made a visit to Kuei-shan,[1] and said to him, "I have recently heard that the National Teacher Chung of Nan-yang[2] maintains the doctrine that non-sentient beings expound the Dharma.[3] I have not yet comprehended its subltities.

Kuei-shan said, "Can you, Ācārya,[4] remember (the details of what you heard)?"

"Yes, I can," said the Master.

"Then, why don't you try to repeat it for me," said Kuei-shan.

The Master began, "A monk asked (Hui-chung), 'What sort of thing is the mind of the ancient Buddhas?[5]

The National Teacher replied, 'It's wall and tile rubble.'[6]

'Wall and tile rubble! Isn't that something non-sentient?' asked the monk.

'It is,' replied the National Teacher.

The monk said, 'And yet it can expound the Dharma?'

'It is constantly expounding it, radiantly expounding it, without ceasing,' replied the National Teacher.

The monk asked, 'Then, why haven't I heard it?'

The National Teacher said, 'You, yourself, haven't heard it, but this can't hinder those who are able to hear it.'

'I wonder what sort of person acquires such hearing?' asked the monk.

'All the sages have acquired such hearing,' replied the National Teacher.

The monk asked, 'Can you, Ho-shang, hear it?'

'No, I can't,' replied the National Teacher.

The monk said, 'If you haven't heard it, how do you know that non-sentient beings expound the Dharma?'

The National Teacher said, 'Fortunately, I haven't heard it. If I could, I would be the same as the sages, and you, therefore, would not hear the Dharma that I teach.'

'In that case, ordinary people would have no part (in it),' said the monk.[7]

'I teach for ordinary people, not for sages,' replied the National Teacher.

'What happens after ordinary people hear you?' asked the monk.

'Then, they are no longer ordinary people,' said the National Teacher.

The monk asked, 'According to which sūtra does it say that non-sentient beings expound the Dharma?'

'Clearly, you shouldn't say that it's not part of the sutras. Haven't you seen it in the Avataṃsaka Sūtra? It says, "The earth expounds Dharma, living beings expound it, throughout the three times, everything expounds (it)." ' "[8] The Master, thus completed his narration.

Kuei-shan said, "That teaching also exists here. However, one seldom encounters someone capable (of understanding this teaching)."

The Master said, "I don't understand clearly, yet. Would the Master please comment."

Kuei-shan raised his fly wisk,[9] saying, "Do you understand?"

"No, I don't. Please, Ho-shang, explain," replied the Master.

Kuei-shan said, "It can never be explained to you by the mouth (of one) born of mother and father."

The Master asked, "Does the Master have any contemporaries in the Way?"[10]

"From here, go to the Yu-hsien of Li-ling where you will find some connected caves.[11] Living in those caverns is a man of the Way, Yün-yen.[12] If you are able to 'push aside the grass and gaze into the wind,'[13] then you will find him worthy of your respect," said Kuei-shan.

"Just what sort of man is he?" asked the Master.

Kuei-shan replied, "Once he said to this old monk,[14] 'What should I do if I wish to follow the Master?'

This old monk replied, 'You must immediately cut off your defilements.'

He said, 'Then will I come up to the Master's expectation?'

This old monk replied, 'You will get absolutely no answer as long as I am here.'"

[1]"Kuei-shan" 潙山, Ling-yu 靈祐, (771-853), was in the third generation of Ma-tsu's line. Kuei Mountain was located in T'an-chou 潭州, modern Ch'ang-sha 長沙 in Hunan. Biographical information is contained in CTL 9.

[2]"Chung of Nan-yang" 南陽忠, Hui-chung 慧忠, (?-775), was a disciple of Liu-tsu Hui-neng. He is said to have lived forty years on Po-yai Mountain 白崖山 in Nan-yang, modern Honan, without leaving. However, in 761 he was summoned to the capital where he received the title, "National Teacher" (kuo-shih 國師). See CTL 27 and TTC 3.

[3]The question of whether non-sentient beings possessed Buddha Nature, and thus, by extention were capable of expressing Dharma (wu sheng wu shuo fa 無生物說法), a major controversy in earyly T'ang China, was reflected in differing interpretations of the Nirvāṇa

Sūtra, T.374, XII.365-605, particularly the line, "All beings, without exception, possess Buddha Nature" (一切衆生悉有佛性). Hui-chung was a prominent spokesman for the belief that non-sentient beings are included under "all beings." On one occasion, he cited the *Avataṃsaka Sūtra*, "The Buddha's body completely fills the *Dharma* Realm, and is manifest to all beings." (佛身充滿於法界普現一切群生前), *TTC* 3,63a. Often cited in opposition to this is the following passage from the *Nirvāṇa Sūtra*, "Those which lack Buddha Nature are non-sentient things such as walls, tile and stones; (all beings), except such non-sentient things, are said (to possess) Buddha Nature" (非佛性者所謂一切牆壁瓦石無情之物離如是等無情之物是名佛性), T.374, XII.581a. Hui-chung could not have been unaware of this passage when he used wall and tile rubble as examples of the mind of the ancient Buddhas.

[4]"*Ācārya*" (*she-li* 闍梨), an abbreviation for *ah-she-li* 阿闍梨, a Chinese transliteration of the Sanskrit term of address showing respect generally for a religious teacher, but used as a familiar form of address among Chinese monks.

[5]"Ancient Buddhas" (*ku fuo* 古佛) is a term commonly used in Ch'an literature to refer to distinguished former

masters, e.g., Yuan-wu Fuo-kuo's description of the Sixth Patriarch, "The Reverend Ts'ao-hsi was truly an ancient Buddha" , T.1997, XLVII.807b8.

[6]"Wall and tile rubble" (chiang pi wa liang). Chuang-tze in the "Chih pei yu" chapter, when asked whether the Tao was found among the lowly, replied that the Tao "exists in the crickets, . . . in the grasses, . . . in tiles and bricks, . . . and in dung and urine." . . . .

[7]"No part" (wu fen), literally "no share." The object in this sentence is left unstated. Yanagida translates it, "In that case, people would be completely without hope," (1974, p. 294), and has suggested that "salvation" or "Nirvana" might be the object. There is an example of such a usage in the Ching-t'u lun chu , "without cutting off defilements, to partake of Nirvana" , T.1819, XLI.836c21. It also seems possible that the Dharma taught by non-sentient beings is the object here, which ultimately however, is simply another way of saying "salvation."

[8]"The earth expounds, . . . , everything expounds (the Dharma)" (ch'a shuo, ch'ung-sheng shuo, san-shih i-chieh shuo), Avatamsaka

Sūtra, T.278, IX.611a. "Three times" (*san-shih* 三世), past present, and future, i.e., always.

[9]"Fly wisk" (*fu-tzu* 拂子), usually the white tail hair of a cow attached to a handle. In China, a symbol of authority particularly for Ch'an masters, held when teaching as an indication that the teaching is the correct *Dharma*.

[10]"Is there another . . ." Tung-shan is asking Kuei-shan if he has a *Dharma* brother who might be capable of clarifying the doctrine that non-sentient beings expound the *Dharma*.

[11]"Yu-*hsien* of Li-ling" 澧陵攸縣 is in modern Hunan, northwest of Ch'ang-sha.

[12]"Yün-yen 雲巖 T'an-sheng 曇晟 , (772-841). Although he is in the third generation of the Shih-to'u 石頭 line, he began his career as a monk together with Kuei-shan under Pai-ch'ang 百丈 , who was in the Ma-tsu line. He remained with Pai-ch'ang for over twenty years before going to Yao-shan 藥山 , a disciple of Shih-t'ou's. Yün-yen Mountain is in T'an-chou 潭州 , modern Ch'ang-sha, Hunan. Many of his anecdotes are collected in *TTC* 6.

[13]"To push aside the grass and gaze into the wind" (*po ts'ao chan feng* 撥草瞻風), the ability to distinguish the superior man from ordinary people. "The superior

man's deportment is like the wind; ordinary people's is like grass. When the wind blows over it, the grass bends." 君子之德風小人之德草草上之風必偃 Lun-yü XII, 19. Shan 贍 is apparently a misprint for chan 瞻.

[14]"This old monk" (lao seng 老僧), a deprecatory term by means of which monks often refer to themselves. It is by no means a rigid form, as the same monk often switches within a single passage to other forms of the first person, such as wo 我 or mou chia 某甲, as can be seen in the Chinese text of this anecdote.

[4]

Tung-shan accordingly took leave of Kuei-shan and proceeded directly to Yün-yen's. Making reference to the previous exchange (with Kuei-shan)[1], he immediately asked what sort of person was able to hear the *Dharma* expounded by non-sentient beings.

Yün-yen said, "Non-sentient beings are able to hear it."

"Can you hear it, *Ho-shang*?" asked Tung-shan.

Yün-yen replied, "If I could hear it, then you would not be able to hear the *Dharma* that I teach."

"Why can't I hear it?" asked Tung-shan.

Yün-yen raised his fly wisk and said, "Can you hear it, yet?"

Tung-shan replied, "No, I can't."

Yün-yen said, "You can't even hear it when I expound the *Dharma*; how do you expect to hear when a non-sentient being expounds the *Dharma*?"

Tung-shan asked, "Which *sūtra* teaches that non-sentient beings expound the *Dharma*?"

Yün-yen replied, "Haven't you seen it? In the *Amitābha Sūtra* it says, 'Water birds, tree groves, all

without exception recite the Buddha's name, recite the Dharma.'"[2]

Reflecting on this, Tung-shan composed the following gāthā:[3]

How amazing, how amazing,
That non-sentient beings expound the Dharma is
incomprehensible
It simply cannot be heard with the ear
When sound is heard by the eye, it is understood.

[1]"Exchange" (yin-yüan 因緣), normally a Buddhist technical term, translating the Sanskrit, hetu-pratyaya, "causes and conditions." However, in Ch'an literature, it often becomes another term for a conversation between master and student, containing some important teaching. An illustration of this usage can be seen in the Records of Lin-chi. Where the Sung edition of the T'ien sheng Kuang teng lu 天聖廣燈錄 has "yin-yüan," the Japanese Taisho edition (T.1985, XLVII.504b9) has "hua" 話 "talk."

[2]Amitābha Sūtra (A-mi-t'a ching 阿彌陀經), T.366, XII.347a, (cf., T.365, XII.344b). The sentence quoted is part of Sakyamuni's description of the Pure Land of Ultimate Bliss, the Western Paradise. Thus, since Yün-yen could not have been unaware of this fact, it must be

assumed that he has tacitly equated this world with the Pure Land.

[3]"<u>Gāthā</u>" (<u>chi</u> 偈), Buddhist verse.

[5]

Tung-shan said to Yün-yen, "I have some habits[1] that are not yet eradicated."

Yün-yen said, "What have you been doing?"

Tung-shan replied, "I have not concerned myself with the (Four) Noble Truths."[2]

Yün-yen said, "Are you joyful, yet?"[3]

Tung-shan said, "It would be untrue to say that I am not joyful. It is as though I have grasped a bright pearl in a pile of shit."

[1]"Habits" (<u>hsi</u> 習), <u>TTC</u> 6, 101b has <u>karma</u> (<u>yeh</u> 業).

[2]A similar exchange occurred between the Sixth Patriarch, Hui-neng, and his disciple, Hsing-szu (行思), (?-740).

> Hsing-szu asked, "What must be done to avoid falling into (the practice of) stages?"
>
> Hui-neng responded, "What have you been doing?"
>
> Hsing-szu said, "I have not concerned myself with the (Four) Noble Truths."
>
> "What stages have you fallen into?" asked Hui-neng.

Hsing-szu said, "What stages exist if there is no concern with the Noble Truths?" (CTL 5)

Tung-shan, whose lineage is traced back to Hui-neng through Hsing-szu, appears to indirectly acknowledge the place he will assume in that lineage through his choice of words in this case.

The "Four Noble Truths" (sheng-ti 聖諦) are part of the earliest strata of Buddhist teaching, and assert that there is suffering, its cause, its cessation, and a path leading to its cessation. Implicit in such a teaching is a belief in the existence of defilements of habits to be eradicated, and of a gradual process or stages by which that is achieved.

[3]"Joyful" (huan-hsi 歡喜). This Chinese term translates the Sanskrit, pramuditā, the name of the first of ten levels (bhumi) attained by a Bodhisattva in his ripening to perfect enlightenment. Though he attains sainthood at this level, certain defilements remain.

[6]

Tung-shan asked Yün-yen, "When I wish to meet (you), what shall I do?"

"Make an inquiry with the chamberlain," replied Yün-yen.[1]

Tung-shan said, "I am inquiring right now."[2]

"What does he say to you?" asked Yün-yen.

[1]"Chamberlain" (t'ung-shih she-jen 通事舍人), a title used during various dynasties, including the T'ang, for the court official who waited on the emperor and served as an intermediary between him and the court nobility.

[2]"Right now" (hsien 現) following Yanagida, reading chien 見 for hsien (1974, p. 298).

[7]

While Yün-yen was making some straw sandals,[1] Tung-shan approached him and said, "I would like to have the Master's eyes."

Yün-yen said, "Where have yours gone?"

"Liang-chieh has never had them," replied Tung-shan.

Yün-yen said, "Supposing you did have the, where would you put them?"

Tung-shan said nothing. Yün-yen said, "Isn't it the eye which desires the eyes?"

"It is not my eye," replied Tung-shan.

"Get out!" thundered Yün-yen.

[1]"While Yün-yen was making some straw sandals" (*Yün-yen tso ts'ao hsieh tz'u* 雲巖作草鞋次). In the *TTC* 5, p. 976, this line reads, "While Yün-yen was reading the *sūtras*" 雲巖因看經次.

[8]

When Tung-shan was taking his leave of Yün-yen, Yün-yen asked, "Where are you going?"

Tung-shan replied, "Although I am leaving you, I still haven't decided where I'll stay."

Yün-yen asked, "You're not going to Hunan, are you?"

"No," replied Tung-shan.

"You're not returning to your native town, are you?" asked Yün-yen.

"No," replied Tung-shan.

"When will you return?" asked Yün-yen.

"I'll wait until you have a (fixed) residence," said Tung-shan.[1]

Yün-yen said, "After your departure, it will be hard to meet again."

Tung-shan said, "It will be hard not to meet."

[1]"Residence" (chu-ch'u 住處). This term is taken by some to mean "abbot of a monastery" (see Chang, 1971, p. 80, note 12). However, the general meaning of chu is "to reside" or "stop at," and the meaning of ch'u is "place," thus "swelling place" or "residence." Chu also

plays a prominent part throughout the *Vajracchedika Prajñāpāramitā* (*Diamond Sūtra*) where it denotes "support." Buddha's disciples are encouraged to produce a thought that is unsupported (無所住而生其心), and it was this particular line that was said to have had a major influence on the Sixth Patriarch (T.2008, XLVIII.349a).

[9]

Just before leaving[1] (Tung-shan) asked, "If, after many years, someone should ask if I am able to portray the Master's likeness, how should I respond?"[2]

After (remaining quiet) for a while, Yün-yen said, "Just this (person)."[3]

Tung-shan was lost in thought. Yün-yen said, "Chieh Ācārya, having assumed the burden of this great matter,[4] you must be very cautious."

Tung-shan remained dubious (about Yün-yen's words). Later, as he was crossing a river he saw his (reflected) image, and experienced a great awakening to the meaning of the previous (exchange). There is a gāthā which goes,

Earnestly avoid seeking without
Lest it recede far from oneself
Today I am walking alone
Yet everywhere I meet him
He is now no other than myself
But I am not now him
It must be understood in this way
And thus be fused with Suchness

[1]"Just before leaving . . ." (*lin hsing*臨行) in *TTC* 2, 99b-100a, reads "just before the Master's (i.e., Yün-yen's) death"師臨遷化時.

[2]"To portray" (*miao*邈), here possibly a homophone for 描 (*miao*, "to draw"). See T.2076, LI.253b. Traditionally, a disciple was allowed to draw his master's portrait only when the master acknowledged that the disciple had received the transmission of his *dharma*.

[3]"Just this (person)" (*chih chieh shih*秖這是) is an abbreviation of *chih chieh-ko han shih* 只這个漢是, "Just this (man of) Han." This latter complete form is used in the earlier *TTC* version of the same incident (see *TTC* 5, 100a). Originally this is the phrase by which a criminal formally confessed his guilt in court. Comparison with other occurrances of the phrase in Ch'an works (see *TTC* 8, 153b, and *TTC* 10, 202a) suggests that the phrase expresses a thorough going assumption of responsibility for one's existence.

[4]"Having assumed the burden" (*ch'eng tang*承當). "An expression used when a criminal acknowledges his crime and personally accepts responsibility for it." (Yanagida, 1974, p. 301.)

[10]

Later, during a memorial service before Yün-yen's portrait, a monk asked, "When the former Master said, 'Just this (person),' was it actually this?"

Tung-shan replied, "It was."

The monk said, "What did he mean?"

"At that time, I nearly misunderstood the former Master's intent," said Tung-shan.

The monk said, "I wonder if the former Master actually knew reality."[1]

Tung-shan said, "If he didn't know reality, how could he have known such a way in which to answer? If he knew reality, why did he go to the trouble of answering that way?"[2]

[1]"Knew reality" (chih yu 知有) was used in the same sense by Nan-ch'uan 南泉 (see TSL 2, note 1). "Patriarchs and Buddhas do no know reality; mountain cats and wild buffalo know of reality." (祖佛不知有狸奴白牯却知有) (TTC 16, p. 297a.)

[2]"If he knew reality, why did he go to the trouble of answering that way?" Ch'ang-ch'ing Hui-leng's 長慶惠稜

(854-932) comment, "To raise a child is to know a father's love," (養子方知父慈) (T.1986, XLVIII.520a27) supports reading this line as critical of Yun-yen's answer, while sympathetically accounting for the lapse.

[11]

Because the Master was conducting a memorial feast for Yün-yen, a monk asked, "What teaching did you receive while you were at Yün-yen's place?"

The Master said, "Although I was there, I didn't receive any teaching."

"Since you didn't actually receive any teaching, why are you conducting this memorial?" asked the monk.

"Why should I turn my back on him?" replied the Master.

"If you began by meeting Nan-ch'üan,[1] why do you, now, conduct a memorial feast for Yün-yen?" asked the monk.

"It is not my former Master's virtue or Buddha Dharma[2] that I esteem, only that he did not make exhaustive explanations for me," replied the Master.

"Since you are conducting this memorial feast for the former Master, do you agree with him or not?" asked the monk.

The Master said, "I agree with him half and not with half."

"Why don't you agree completely?" asked the monk.

The Master said, "If I agree completely, then I would

be ungrateful to the former Master."

[1]See TSL 2.

[2]"Buddha _Dharma_" (_fuo_ _fa_ 佛法), the Law (_dharma_) or ultimate truth to which the Buddhas awaken, but in this context, denoting an explicit teaching of that Law.

[12][1*]

From the end of the Ta-chung period of the T'ang[2] the Master received and instructed students at Hsin-feng Mountain.[3] After that (his teaching) flourished at Tung-shan in Kao-an of Yü-chang hsien.[4] He expediently set forth (the doctrine of) the "Five Ranks,"[5] and skillfully instructed (people of each of) the three root types.[6] He greatly proclaimed the single sound,[7] extending it to myriad beings. He freely brandished the precious sword,[8] cutting through dense groves of various (false) views.[9] He wonderously harmonized and thoroughly penetrated (the teachings of Dharma),[10] cutting off (fruitless) probings into all manner of things.[11] Moreover, he gained Ts'ao-shan[12] (as a disciple). With profound understanding of the ultimate goal, he wonderously intoned this excellent design, a way that integrates lord and vassal, and (in which exists) the mutual interaction of the Real and apparent.[13] Because of this, Tung-shan's subtle influence spread beneath heaven. Consequently, masters from every quarter united in reverencing him. (His lineage) was called the Ts'ao-tung Lineage.[14]

[1]The form of this "anecdote" is biographical synopsis, and is unlike that of any other anecdote in the TSL. It appears out of place at this point in the text, and would be more approapriate as an introduction or post-script. The same text appears in <u>Chüan</u> 7 of the <u>Ch'an tsung cheng mai</u> 禪宗正脈 collected by Ju-chin 如巹 (1425-?) in 1489.

[2]"Ta-chung period of T'ang" 唐大中 (847-859).

[3]"Hsin-feng Mountain" 新豐山. The location of this mountain has long been uncertain, but Yanagida speculates that it is in the vicinity of Tung Mountain 洞山 (1974, page 304).

[4]In present day central Kiangsi province.

[5]"Five Ranks" (<u>wu wei</u> 五位). Tung-shan's doctrine, rendering the relationship between the apparent and Reality into five modes. (See TSL 115, 116.) <u>Wei</u> has generally been translated, "Rank," (See Heinrich Dumoulin, 1953, p. 25). However, since it is not clear that there is an ascending order of the five, it is possible to understand the term in a more neutral sense, such as "mode" or "state."

[6]"Three root types" (<u>san ken</u> 三根). "<u>Ken</u>" is the Chinese translation of the Sanskrit, <u>indriya</u>, which denotes those powers within a person by which he is able to do as

he does. The "three root types" is a traditional Buddhist classification of people according to their capacity for religious understanding, set forth in the second chapter of the Abhidharmakośa-bhāsya of Vasubandhu. In the first category are those who see, but do not yet comprehend the Dharma. In the second are those in the process of attaining an understanding, and in the third are those who have already understood. Thus, Tung-shan is credited with the ability to instruct all seekers, regardless of their inherent capacity. Lin-chi makes a similar claim with regard to people of the "three kinds of root capacity" (san chung ken ch'i 三種根器), and labels the categories, "below average" (chung hsia 中下), "above average" (chung shang 中上), and "superior" (shang shang 上上) (T.1985, XLVII.501b4, Ruth F. Sasaki, 1975, page 29).

[7]"Single sound" (i yin 一音). The Buddha is said to utter only a single sound, which is variously interpreted depending on the listener's capacity to understand. "The Buddha expounds the Dharma with a single sound. People understand (variously), each according to their type." 佛演說法一音衆生各各隨類得解 (Vimalakīrtinirdeśa, T.475, XIV.538a.)

[8]"Precious sword" (pao chien 寶劍). "Pao" is often prefixed to Buddhist and Taoist terms to indicate the high

spiritual regard in which the item is held. The graph pictures "jade," "pottery," and "cowry" under a "roof," a household's treasured possessions, valued perhaps for their household necessity, or as being family heirlooms. In addition to being prefixed to "sword" in this text, it is also prefixed to "mirror" in TSL 117, the "Precious Mirror Samādhi." Both are implements serving a spiritual end. Bodhisattvas and guardian dieties are often described as holding such swords for the purpose of cutting off defilements, e.g., Mañjuśri is iconigraphically represented as holding a sword, said to be for cutting off ignorance.

[9]"Views" (chien 見), Skt., dṛṣṭi, a Buddhist technical term denoting worldly opinion, invariably false.

[10]"Extensively propagated (teachings of the Dharma)" (hung t'ung 弘通) as a verb in Buddhist texts means "to widely propagate," usually with some form of "Dharma" as object. Although there is no object of the phrase in the Chinese text, the sentence would make little sense without assuming that "teachings . . ." is implicit. As more Buddhist texts became available to the Chinese, they were at first overwhelmed by what appeared to be, and indeed were, conflicting teachings attributed to the Buddha. Refusing to accept this apparent disparity, they sought an underlying unity, producing such doctrines as p'an-chiao

判教. Attributing to Tung-shan the ability to harmonize the teachings may reflect this same Chinese concern.

[11]"All manner of things" (wan tuan 萬端), literally "10,000 principles." Tuan can also mean, "extremities" or "reasons." In this context, presumably extraneous concerns or questions that engage the mind while deflecting it from central issues.

[12]"Ts'ao-shan" 曹山, Pen-chi 本寂, (840-901), one of Tung-shan's eight principle disciples, eventually establishing his own center on Ts'ao Mountain in Hung-chou (Kiangsi). See CTL 15.

[13]"Lord and vassal" (chun-ch'en 君臣) is an analogy for Reality and phenomena, and is part of the title of Tung-shan's poetic rendering of the Five Ranks doctrine. See TSL 115.

[14]"Ts'so-tung Lineage" (Ts'ao-tung tsung 曹洞宗). There are two explanations concerning the name of the lineage. In one, Ts'ao-tung is regarded as a combination of the names of Tung-shan and his disciple, Ts'ao-shan. However, according to adherents of the line of another of Tung-shan's disciples, Yün-chu 雲居, ts'ao refers to the name of the Sixth Patriarch's center, Ts'ao-hsi 曹溪.

[13]

Yün-yen addressed the assembly saying, "There exists the son of a certain household who always answers whatever is asked."

The Master came forward and asked, "How big a library does he have in his room?"

Yün-yen said, "Not a single word."

The Master said, "Then how does he know so much?"

"Day or night, he never sleeps," replied Yün-yen.

"Is it all right to ask him a question?" asked the Master.

"He could answer, but he won't," said Yün-yen.

[14]

A prior[1] returned from a visit to the Stone Chambers.[2] Yün-yen asked him, "In that you went to the Stone Chambers, you shouldn't have returned just so, should you?"[3]

The prior made no reply.

The Master (Tung-shan) replied for him, "Someone had already occupied his place there."

Yün-yen said (to the Master Tung-shan), "And what will you do when you go?"

The Master said, "One should not break with customary etiquette."[4]

[1]"Prior" (yüan chu 院主), the administrative head of a Ch'an monastary.

[2]"Stone Chambers" (shih shih 石室). These are possibly the caverns in Yu-hsien where Yün-yen was living when Tung-shan first met him. See TSL 3. According to TTC 5 and CTL 14, there was a T'ang monk named Shih-shih Shan-tao 石室善道 (no dates), who acquired this name, "Stone Chambers," when he left the monastary to practice in a cave in T'an chou, Yu-hsien 潭州攸縣. He ceased wearing his robes and took the grinding of rice as his

practice, and thus, in some respects, appearing to have reverted to lay life.

[3]Reading "shouldn't" (mo 莫) according to TTC 6, 118b rather than wei 為.

[4]"Customary etiquette" (jen ch'ing 人情), literally, "human feeling," but in colloquial usage, not a subjective, but a social, objective sentiment. See LCL T.1985, XLVII.496b15.

[15]

Yün-yen asked a nun, "Is your father living?"

The nun replied, "Yes, he is."

Yün-yen asked, "How old is he?"

The nun said, "Eighty years old."

Yün-yen said, "You have a father who is not eighty. Do you know (who that is)?"

The nun answered, "Isn't he the one who has come must so?"[1]

Yün-yen siad, "That person is yet (no more) than the child or grandchild."

The Master said, "Actually even the person who has not come just so is (no more than) the child or grandchild."

[1]"The one who has come just so" (jen-ma lai-che 恁麼來者), in other words, the nun, herself. A possible allusion to the Sixth Patriarch's question to Nan-yüeh 南嶽, (677-744), "What is it that has come just so?" (什麼物恁麼來), CTL 5.

[16]

On the Master's first visiting Lu-tsu,[1] he payed homage and stood waiting. After a short time he went out, and re-entered. Lu-tsu said, "Just so, just so. So that's how (you) are!"

The Master said, "There is definitely a man who disagrees."[2]

Lu-tsu said, "Why do you concern yourself with eloquence?"

The Master accordingly did obesience and attended Lu-tsu for several months.

[1]"Lu-tsu"魯祖, Pao-yün寶雲 of Lu-tsu Mountain in Chih-chou池州 (Anhwei). Ma-tsu's disciple. (no dates) TTC 14, CTL 7.

[2]"There is definitely a man . . ." (ta yu jen 大有人). Ta, "great," "large," is used here as an intensifier for yu, "to exist." See LCL, T.1985, XLVII.505b12. Tung-shan is stating his own disagreement with Lu-tsu. The prase might also be read, "There are many people . . ."

[17]

A monk asked Lu-tsu, "What is wordless speaking?"[1]

Lu-tsu asked, "Where do you keep your mouth?"

The monk replied, "There is no mouth."[2]

Lu-tsu said, "With what will you eat?"

The monk didn't reply.

The Master said in his place, "He isn't hungry. What food would he eat?"

[1]"Wordless speaking" (pu yen yen 不言言) bears resemblance to Lao-tzu's "wordless teaching" (不言之教, *Tao te ching* II and XL.

[2]"There is no mouth." (wu k'ou 無口) Possibly an overly self-conscious application of the *Prajñāpāramitā* doctrine of the emptiness of all things, an issue already raised in TSL 1, and that will be raised again in TSL 35.

[18]

The Master visited Nan-yüan.[1] When he entered the Dharma Hall Nan-yüan said, "We have already met."

The Master then left (the hall). But the next day he entered the hall again and asked, "Yesterday I was the recipient of the monk's benevolence. (However,) I don't know where it was that we met before that."

Nan-yüan said, "Between mind and mind there is no interval. They (all) flow into the sea of (original) nature."[2]

The Master said, "I was nearly too credulous."

[1]"Nan-yüan"南源, Tao-ming道明 of Yuan-chou袁州 (Kiangsi), a disciple of Ma-tsu. (no dates) TTC 14, CTL 6.

[2]"Between mind and mind there is no interval." (hsin hsin wu chien tuan心心無間斷) bears resemblance to Lin-chi's "mind and mind do not differ" (心心不異), (T.1985, XLVII.499c). This has also been translated, "Your minds and Mind do not differ," (Ruth F. Sasaki, 1975, p. 20). However, the Chinese, hsin hsin心心, does not make it explicit that two varieties of mind are what is intended here. Hsin, in addition to meaning

"heart," is used to translate numberous Sanskrit terms having to do with mental phenomena, e.g., _citta_, "thought," _caitta_, "mental conditions (of thought)," _manas_, "mind." Thus the sentence might also read, "Between thoughts there is no interval." Implicitly, it can refer to the _Tathāgatagarbha_, or the all inclusive Mind of T'ien-t'ai and Hua-yen philosophy. However, in this case, the function of the all inclusive Mind is realized in "the sea of (original) nature" (_hsing hai_ 性海) into which individual minds flow.

[19]

When the Master took his leave, Nan-yüan said, "Make extensive study of the Buddha Dharma, and broadly benefit (the world)."

The Master said, "I have no question about studying the Buddha Dharma, but what is it to broadly benefit (the world)?"

Nan-yüan said, "Not to disregard a single being."

[20]

The Master went to Ching-chao to pay respects to the monk, Hsing-p'ing.[1] Hsing-p'ing said, "You shouldn't honor an old dotard."

The Master said, "I honor one who is not an old dotard."

Hsing-p'ing said, "Those who are not old dotards don't accept honoring."

The Master said, "Neither do they obstruct it."

[1]"Ching-chao" 京兆 is the environs of the capitol, i.e., Ch'ang-an 長安 . Hsing-p'ing of Ching-chao 京兆興平 is included among Ma-tsu's disciples in CTL 8. The account there and in TTC 20 is the same as presented here, and there is no additional information on him.

[21]

Then the Master asked, "What sort of thing is the mind of the ancient Buddhas?"[1]

Hsing-p'ing said, "It is your very mind."

The Master said, "Although that's so, it's still a problem for me."

Hsing-p'ing said, "If that's the way it is, you should go ask a wooden man."[2]

The Master said, "I have a single sentence (with which to express it), and I don't rely on the words of the sages."

Hsing-p'ing said, "Why don't you go ahead and say it?"

The Master said, "It's not my (affair)."

[1]"The mind of the ancient Buddhas" (ku Fuo hsin 古佛心). See TSL 3.

[2]"Wooden man" (mu jen 木人), a puppet; one of the analogies used in the Prajñāpāramitā sūtras for a Bodhisattva in possession of the perfection of wisdom. (See Lokakṣema's translation of the Eight thousand line version, T.224, VIII.466c9-13.) Conze translates an equivalent passage from the Sanskrit as follows, "An expert

mason, or mason's apprentice, might make of wood an automatic man or woman, a puppet which could be moved by pulling the strings. Whatever action it were made to perform, that action it would perform. An yet that wooden machine would have no discriminations. Because it is so constituted that it lacks all discrimination. Just so a Bodhisattva performs the work for the sake of which he develops the perfection of wisdom, but the perfection of wisdom remains without discrimination. Because that perfection of wisdom is so constituted that it lacks all discriminations." Aṣṭasāhasrikāprajñāpāramitā Sūtra, Mitra ed., p.443; Conze, p. 258.

[22]

When the Master was taking his leave, Hsing-p'ing said, "Where will you go?"

The Master said, "I will just roam about, without any fixed place to stop."

Hsing-p'ing said, "Will it be the Dharma-body or the Reward-body that roams about?"[1]

The Master said, "I would never explain it that way."

Hsing-p'ing clapped his hands.

[1]"Dharma-body" (fa-shen 法身), Skt., dharmakāya, the Absolute body of Buddhahood, free of all distinguishing features. "Reward-body" (pao-shen 報身), Skt., saṃbhogakāya, the glorified body of Buddhahood, visible only to Bodhisattvas. These two bodies are part of the traditional doctrine of the three bodies of the Buddha (Skt., trikāya), in which the third body is the Apparitional-body (Skt., nirmāṇakāya), the body that appears in the phenomenal world, visible to all.

[23]

The Master, together with Uncle Mi,[1] called on Pai-yen.[2] Pai-yen asked the, "Where did you come from?"

The Master replied, "We came from Hunan."

"What is the Intendant's[3] surname?"

"I didn't get his surname," the Master replied.

"What is his given name?" asked Pai-yen.

"I didn't get his given name, either," replied the Master.

"Does he still administer affairs, or not?" asked Pai-yen.

"He has ready assistants," said the Master.

"Does he still make his circuit tours?" asked Pai-yen.[4]

"No, he doesn't," replied the Master.

"Why doesn't he make his circuit tours?" inquired Pai-yen.

The Master swung his sleeves (as he turned) and went out. The next morning Pai-yen entered the Hall, and summoning the two _shang-tso_'s,[5] said to them, "Yesterday, this old monk was unable to reply to you with an apt turning phrase.[6] The whole night I could not rest easily, so today please provide (me with) a turning phrase. If it

accords with this old monk's mind, then I will make provisions for congee, and we can pass the summer together."[7]

The Master said, "Please (go ahead and) ask, *Ho-shang*."

"Why doesn't he make his circuit tours?" asked Pai-yen.

"He's far too noble (for that)," said the Master.

Pai-yen made provisions for the congee, and together they passed the summer.

[1]"Uncle Mi" (*mi shih po* 密師伯), Shen-shan Seng-mi 神山僧密, Tung-shan's fellow disciple under Yün-yen, thus called, "Uncle" by Tung-shan's disciples. Shen Mountain is in T'an-chou 潭州. See *TTC* 6 and *CTL* 15.

[2]"Pai-yen" 白巖. There is no additonal information on this monk. This same account appears in *CTL* 14 under the name Pai-yen Ming-che of Ngo-chou 鄂州白巖明哲). The account is included among those of Yao-shan's 藥山 (751-834) disciples.

[3]"Intendant" (*kuan ch'a shih* 觀察使), an official sent from the central government to oversee local administrations.

[4]"Circuit tours" (*ch'u-ju* 出入), literally, "to go out and come in," a conventional term for inspection tours

of the provinces by an official of the central government, i.e., going out to observe the provinces and re-entering the capital to attend the emperor at his court.

[5]"Shang-tso" 上座 , literally, "upper-seater," originally designating senior monks, later becoming a term of respect for monks in general.

[6]"Turning phrase"(chuan-yü 轉語), a response that redirects attention to central truths. Such phrases were believed to reveal a person's level of insight, and were a major component in much of the Ch'an literature.

[7]"Make provisions for congee and pass the summer together" (k'ai chou hsiang pan kuo hsia 開粥相伴過夏). Presumably, it is the summer retreat, lasting from the 15th of the fourth month until the 15th of the seventh month, that is being referred to here. During such retreats, congee was the basic diet. Thus, if Tung-shan and Shen-shan are to pass the retreat with Pai-yen, additonal rice would have to be layed in.

[24]

The Master together with Uncle Mi went to visit Lung-shan.[1]

The old monk asked, "There are no roads into this mountain, so what route did you follow to come here?"[2]

"Granted, there are no roads (into this mountain), so what did you follow to get into these mountains, Ho-shang?" responded the Master.

The old monk said, "I didn't come following clouds or water."

"How long has the Ho-shang lived on this mountain?" asked the Master.

"I am not concerned with (the passing of) springs and autumns," replied the old monk.

"Which was situated here first, you, Ho-shang, or the mountain?" asked the Master.

"I don't know," said the old monk.

"Why don't you know?" asked the Master.

"I didn't come following gods or men," replied the old monk.

"What reason do you, Ho-shang, find for dwelling on this mountain?" asked the Master.

"I saw two clay oxen[3] struggling with each other, (until they fell) into the sea. Ever since then fluctuations have ceased," the old monk replied.

The Master with a renewed sense of decorum, paid homage

[1]"Lung-shan"龍山 (Dragon Mountain), is included among Ma-tsu's disciples in CTL 8. The mountain is located in T'an-chou潭州 . He is also known as Yin-shan 隱山 (Hidden Mountain) in TTC 20. (No dates.)

In both the CTL and TTC, Shen-shan is not mentioned as accompanying Tung-shan who is said to be on pilgrimage. In addition, Tung-shan is said to be lost, and it would appear that he stumbled on Lung-shan by accident.

[2]"What route did you follow . . ." (ts'ung ho ch'u lai 從何處來). The Chinese sentence construction here is slightly different than the frequently asked, "Where did you come from?" 甚處來 (e.g., TSL 23), a question posed possibly to elicit a response that would reveal the visitor's state of insight or merely to initiate a conversation. Here the question seems related to the inaccessible and secluded nature of Lung-shan's place. CTL 8 has hsiang 向 instead of ts'ung 從, thus reading, "Where were you headed . . ."

[3]"Clay oxen" (<u>ni</u> <u>niu</u> 泥牛) were traditional ritual objects used to mark the beginning of spring, which, for the Chinese, coincided with the new year.

[25]

When the Master was making a pilgrimage he met an official who said, "I intend to write a commentary on the Third Patriarch's Hsin hsin ming."[1]

"How will you explain (the sentence), 'As soon as there is assertion and denial, the mind is lost in a muddle.'"[2]

[1]"Third Patriarch" (san tsu 三祖). Seng-ts'an 僧璨 (6th Cent.). Biographical information is very sketchy, the earliest extant account appearing the Ch'uan fa-pao chi 傳法寶紀 (Pelliot 3559), an early 8th century work. The Hsin hsin ming 信心銘 (Faith in Mind/Mind of Faith Inscription) is attributed to Seng-ts'an and can be found in CTL 30.

[2]"As soon as there is assertion and denial, the mind is lost in a muddle" (tsan yu shih fei, fen-jan shih hsin 纔有是非紛然失心), a quotation from the Hsin hsin ming. "Assertion and denial" (shih fei 是非) is more freely translated by Yanagida, "discrimination between good and bad" (1974, p. 313).

In a note included with this anecdote Fa-yen (法眼,

885-958, CTL 27) offers a proxy answer for the official; "In that case, I won't make a commentary."

[26]

When the Master first set out on a pilgrimage he met an old woman carrying water. The Master asked for some water to drink.

The old woman replied, "I will not stop you from drinking, but I have a question which I must ask first. Tell me, how dirty is the water?"[1]

"The water is not dirty at all," said the Master.

"Then go away and don't contaminate my water buckets," replied the old woman.

[1]"How dirty is the water?" (*shui chu chi ch'en* 水具幾塵). *Ch'en* 塵 commonly means dust or dirt, with the implication of worldly or vulgar. Both Paramārtha (499-569) and Hsüan-tsang 玄奘 (600-664) use *ch'en* in their translations of the *Abhidharmakośabhāṣya* for, among other terms, Skt., *rajas*, "fine matter," one of the categories of *rupa-dharma* (material elements). This Sanskrit term is rich in denotations important both for the *Kośa* and the present case. It is used for dust or dirt, and by association, impurity. Apparently related to the idea of impurity are such further denotations as menstrual discharge, darkening quality, passion, and emotion. The *Kośa*

describes it as matter constantly in motion, innumerable, and as something that adheres and contaminates. It is frequently compared to the *kleśas*, defilements, or obstructions to enlightenment. *Ch'en* is also used by Paramārtha in *Kośa* Ch. 1 as a translation for *viṣaya* (sphere), namely, the sources of stimulation of the sense organs, e.g., the sphere of sounds acts as stimulation for the ear. The implication here is that such stimulation is impure and polluting.

Thus, while on one level the old woman is simply asking about any dirt that might be contaminating her water, on another level the question is directed at the problem of spiritual impurity and pollution. This echoes Hui-neng's dispute with Shen-hsiu in *The Platform Scripture*, Ch. 1, concerning the necessity of wiping dust from a mirror. The question here is made particularly poignant in light of the traditional Buddhist doctrine of the innate impurity of women, a state which prevents them *inter alia* from becoming a Buddha.

[27]

When the Master was in Leh-t'an he met Head Monk Ch'u,[1] who said, "How amazing, how amazing, the realm of the Buddha and the realm of the Path![2] How unimaginable!"

Accordingly, the Master said, "I don't inquire about the realm of the Buddha or the realm of the Path, rather, what kind of person is he who talks thus about the realm of the Buddha and the realm of the Path?"

When, after a long time, Ch'u had not responded, the Master said, "Why don't you answer more quickly?"

Ch'u said, "Such aggressiveness will not do."

"You haven't even answered what you were asked, so how can you say that such aggressiveness will not do?" said the Master.

Ch'u did not respond. The Master said, "The Buddha and the Way are both (nothing more than) names. Why don't you quote some teaching?"

"What would a teaching say?" asked Ch'u.

"When you've gotten the meaning, forget the words,"[3] said the Master.

"By still depending on teachings, you sicken your mind," said Ch'u.

"But how great is the sickness of the one who talks about the realm of the Buddha and the realm of the Path?" said the Master.

Again, Ch'u did not reply. The next day he suddenly passed away. At that time the Master came to be referred to as "One who questions head monks to death."

[1]"Leh-t'an" 泐潭 was in Nan-chang *hsien* of Hung-chou 洪州南昌縣 (Kiangsi). "Head Monk" (*shou-tso* 首座), literally, "chief seat." Ch'u's 初 identity is unknown.

[2]"The realm of the Buddha, the realm of the Path" (*Fuo chieh tao chieh* 佛界道界). *Tao chieh* 道界 could be read, "the realm of Taoism," as does Chang Chung-yuan (1971, p. 61). However, there seems no reason to attribute such ecumenical goodwill to Ch'u. *Tao* is a perfectly acceptable term with the Buddhist context, translating Skt., *mārga* (path). Thus, it is possible to understand this passage as praising the path and its fruit, Buddhahood, or simply as variations on a single theme, Buddhism. Ch'u is not beyond repetition. It is true that later in the case Tung-shan quotes the *Chuang-tzu*, but it is questionable whether Chuang-tzu would be considered a representative of the "realm of Taoism" in the ninth century. His work was more likely regarded part of the general literary heritage.

of China, not a particular religion, and particularly not the Taoism prevalent at this time.

[3]"Once you've gotten the meaning, forget the words" (te i wang yen 得意忘言), a quotation from the Chuang-tzu 莊子 in the chapter titled, "External Things" (wai wu 外物).

[28]*

The Master, together with Uncle Mi of Shen-shan, was crossing a river, and asked, "How does one cross a river?"

"Don't get your feet wet," said Shen-shan.

"In spite of your venerable age, you can say such a thing!" said the Master.

"How do you cross a river, then?" asked Shen-shan.

"Feet don't get wet," replied the Master.[1]

[1]Appended to this case is the following variant: There is another text which says,

The Master, together with Shen-shan, was crossing a river. The Master said, "You mustn't make the wrong step."

"You won't get across if you take a wrong step," said Shen-shan.

"How does one not make a wrong step?" asked the Master.

"By crossing the river together with you," replied Shen-shan.

[29]

One day the Master was cultivating the tea plot with Shen-shan. The Master threw down his mattock and said, "I haven't the least bit of strength left."

"If you haven't any strength left, how is it that you can (even) say so?" asked Shen-shan.

"I always used to say that you were one with lots of strength," said the Master.

[30]*

(Once) while the Master was on pilgrimage with Shen-shan they saw a white rabbit suddenly cross in front of them. Shen-shan remarked, "How elegant!"

"In what way?" asked the Master.

"It is most similar to a white-robed (commoner) paying respects to a high minister."

"In spite of your venerable age, you still say such things," said the Master.

"What about you?" asked Shen-shan.

"After generations of serving as high officials, to temporarily fall into reduced circumstances," replied the Master.

[31]

After Shen-shan had picked up a needle (to mend clothes), the Master asked, "What are you doing?"

"Mending," answered Shen-shan.

"In what way do you mend?" asked the Master.

"One stitch is like the next," said Shen-shan.

"We've been traveling together for twenty years, and you can still say such a thing. How can there be such craftiness!" said the Master.

"How then does the venerable monk (mend)?" asked Shen-shan.

"Just as though the entire earth were spewing flame," replied the Master.

[32]*

Shen-shan asked the Master, "There is nowhere that a friend[1] would be unwilling to go (for the sake of friendship). Could you express the essential point of this in a few words?"

"Uncle, with such an idea how could you ever succeed!" replied the Master.

As a result of (the Master saying) this, Shen-shan was suddenly awakened, and from then on his manner of speaking became unusual. Later he was crossing a log bridging (a stream) with the Master. The Master preceded him across, picked up the log, and said, "Come on over."

"Ācārya!" called Shen-shan.

The Master threw down the log.

[1]"Friend" (chih-shih 智識), literally, "wisdom," or in this case, "knower," a common term of address in Ch'an literature. In Buddhist texts it is used to translate the Skt. mitra, "friend," as in kulamitra, "Good Friend."

[33]*

Once when the Master was walking with Shen-shan, he pointed to a roadside shrine,[1] and said, "There is a person in there teaching about mind and nature."[2]

"Who is it?" asked Shen-shan.

"If an appropriate question is raised by you, Uncle, death will be completely cut off," said the Master.

"Who teaches about mind and nature,"[3] said Shen-shan.

"While dead is living,"[4] added the Master.

[1]"Roadside shrine" (lu p'ang yüan 路傍院). This appears to be the grave of someone who died without access to relatives, since it is unlikely, had the person access to relatives, that he would merely be buried beside the road.

[2]"Teaching about mind and nature" (shuo hsin shuo hsing 說心說性). Tung-shan's statement appears related to the issue of whether non-living beings, i.e., beings without mind (hsin 心), possess Buddha-nature (Fuo-hsing 佛性). See TSL 3, note 2.

[3]"Who teaches about mind and nature" (shuo hsin shuo hsing ti shui 說心說性底誰). The grammatical

structure of this question by Shen-shan and his first question are different. The first question is a simple copula construction, literally, "Is who?" (*shih shui* 是誰). In the second question, the copula is replaced by the genitive, *ti* 底. Thus, in addition to being a question, the contruction is a noun phrase, "the who that teaches about mind and nature."

[4]"While liveing is dead" (*szu chung te huo* 死中得活) though a complete sentence in Chinese, since the subject need not be explicitly stated, this reponse is also potentially the completion of the previous response by Shen-shan understood as a noun phrase. See note 3.

[34]

The Master asked Hsüeh-feng,[1] "Where did you come from?"

"I came from (Mt.) T'ien-t'ai,"[2] replied Hsüeh-feng.

"Did you meet Chih-che?"[3] asked the Master.

"I will definitely partake of the Iron cudgle,"[4] said Hsüeh-feng.

[1]"Hsueh-feng" 雪峰, I-ts'un 義存 (822-908), from Fu-chou (Fukien). He later takes Te-shan 德山 (782-865) as his teacher, which is hinted at in TSL 38. He was in the fifth generation of the Shih-t'ou line.

[2]"T'ien-t'ai" 天台, a mountain in Chekiang, and the center of the T'ien-t'ai teaching of Buddhism.

[3]"Chih-che" 智者, Chih-i 智顗 (538-598), the Fourth Patriarch of the T'ien-t'ai Lineage and founder of Kuo-ch'ing Temple on Mt. T'ien-t'ai. It would have been physically impossible for Hsüeh-feng to have met him.

[4]"Iron cudgle" (tieh-pang 鐵棒), possibly belonging to Yama, ruler of the hells.

[35]

Hsüeh-feng went to pay his respects (to the Master).

The Master said, "When you enter the door, you must say someting.[1] It won't do to say that you have already entered."

"I have no mouth," said Hsüeh-feng.

"Granting that you have no mouth, you should give me back my eyes," said the Master.

Hsüeh-feng said nothing.

[1]"When you enter the door you should say something" (ju men lai hsu yu yü 入門來須有語), presumably as a basis for evaluating each other. Lin-chi says, "Students come from all quarters. As soon as the host and guest have met, (the student) offers a phrase to determine the worthiness (of the host) as a teacher." 如諸方有學人來,主客相見了,便有一句子語辨前頭善知識(T.1985, XLVII.500a27).

[36]

Once, when Hsüeh-feng was carrying a bundle of firewood, he arrived in front of the Master and threw the bundle down.

"How heavy is it?" asked the Master.

"There is no one on earth who could lift it," replied Hsüeh-feng.

"Then how did it get here?" asked the Master.

Hsüeh-feng said nothing.

[37]*

The Master wrote the character for "Buddha" on a fan. Yün-yen saw it and, taking exception, wrote the character for "un-."[1] The Master altered it, writing the character for "is not."[2] Hsüeh-feng saw the fan and immediately got rid of it.[3]

[1]"Un-" (pu 不). This was apparently written above "Buddha," and thus, the fan would read, "unBuddha(like)." Pu is commonly a negative prefix for verbs, and thus, imparts a verbal quality to the nouns it precedes.

[2]"Not" (fei 非). The fan would now read, "not Buddha." Fei is most commonly a negative prefix for nouns.

[3]Neither TTC nor CTL provide any record of Hsüeh-feng being together with Tung-shan at Yün-yen's. That such was, in fact, the case seems unlikely, and thus, either the persona have been confused or this is an anachronistic embellishment.

[38]*

Hsüeh-feng was serving as the rice cook.[1] Once while he was culling (pebbles from) the rice, the Master asked, "Do you cull the pebbles and set the rice aside, or do you cull the rice and set the pebbles aside?"

"I set aside the rice and pebbles at one and the same time," replied Hsüeh-feng.

"What will the monks eat?" asked the Master.

Hsüeh-feng immediately turned over the rice bucket.

The Master said, "Based on your words with me, you would certainly be compatible with Te-shan."[2]

[1]"Rice cook" (*fan t'ou* 飯頭), one of the ten positions under the chief cook (典座), specifically concerned with the preparation of rice. The preparation of vegetables is delegated to another, etc. See Pai-chang's *Ch'an yüan ch'ing kuei*, Ch. 10 禪苑清規.

[2]"Te-shan" 德山, Hsüan-chien 宣鑑 (782-865), a member of the fourth generation in Shih-tou's line. Te Mountain is located in T'an-chou (Hunan). See TSL 34, note 1.

[39]

One day the Master asked Hsüeh-feng, "What are you doing?"

"Chopping out (a log) for a bucket," replied Hsüeh-feng.

"How many chops with the axe does it take to complete?" asked the Master.

"One axe-chop will do it," answered Hsüeh-feng.

"That's still a matter of this side. What about a matter of the other side?" asked the Master.

"To accomplish it directly without laying a hand on it," replied Hsüeh-feng.

"That's still a matter of this side. What about a matter of the other side?" asked the Master.

Hsüeh-feng gave up.

[40]

When Hsüeh-feng took his leave, the Master said, "Where are you going?"

"I'm returning to the peaks," replied Hsüeh-feng.

"Previously, what road did you come out by?" asked the Master.

"I came out through the Flying Monkey Peaks,"[1] said Hsüeh-feng.

"What road will you take when you go now?" asked the Master.

"I'll go by the Flying Monkey Peaks," said Hsüeh-feng.

"There is a person who doesn't go by way of the Flying Monkey Peaks. Would you recognize him?" asked the Master.

"I wouldn't recognize him," said Hsüeh-feng.

"Why wouldn't you recognize him?" asked the Master.

"He has no face," replied Hsüeh-feng.

"If you wouldn't recognize him, how do you know he has no face?" asked the Master.

Hsüeh-feng made no reply.

[1]"Flying Monkey Peaks" (Fei-hou ling 飛猿嶺), a group of peaks in the mountains lying between Kiangsi and Fukien. Hsüeh-feng was originally from Fukien.

[41]

Tao-ying of Yün-chü[1] came to see the Master. The Master asked, "Where have you come from?"

"I came from Ts'ui-wei's,"[2] replied Yün-chü.

"What words does Ts'ui-wei have for his disciples?" asked the Master.

"When Ts'ui-wei was performing a memorial for the *Arhats*,[3] I asked, 'Do the *Arhats* actually come when a memorial is held for them?' Ts'ui-wei replied, 'What do you eat every day?'" said Yün-chü.[4]

"Did he really say that?" asked the Master.

"He did," replied Yün-chü.

"It was not in vain that you called on an able master," said the Master.

[1]"Tao-ying of Yün-chü" 雲居道膺 (835?-902). It was through him that Tung-shan's tradition continued the longest, at least into the seventeenth century. Yün-chü (Cloud Rest) Mountain was located in Hung-chou. *TTC* 8, *CTL* 17.

[2]"Ts'ui-wei" 翠微, Wu-hsüeh 無學 (no dates), he made his center on Chung-nan Mountain in the vicinity of

Ch'ang-an 京兆終南 (Shansi), and was a disciple of Tan-hsia 丹霞 (738-824) in a line from Shih-t'ou. TTC 5, CTL 14.

[3]"Arhat" (lo-han 羅漢), the accomplished saint of the pre-Mahāyāna Buddhist traditions, one who has understood what is necessary for his own personal salvation, and having accomplished what was necessary, has gone to Nirvāna. The apparent issue here is the same as that raised in TSL 2 and 11, i.e., whether a deceased saint is cognizant of honors offered him by the living. In the section on Ts'ui-wei in CTL 14 the exchange between the monk monk and Ts'ui-wei recounted here appears. Directly preceeding it is this related exchange, "Because the Master (Ts'ui-wei) was performing a memorial for the Arhats, a monk asked, 'Tan-hsia (Ts'ui-wei's Master) burned a wooden Buddha, (so) why do you Ho-shang, perform a memorial for the Arhats?' The Master replied, 'Burned, yet not burned, honored, yet indifferent to being honored.'"

[4]"Eat" (ch'uang 噇). The Taishō use of t'ung 瞳 (pupil of the eye) is an obvious misprint (T.1986, XLVII. 521c28). In the first place, t'ung makes no sense here, and secondly, the accounts of this incident in Ts'ui-wei's biographies (see note 2) use ch'uang 噇 and ch'ih 喫, both meaning "to eat."

[42]

The Master asked Yün-chü, "What is your name?"

"Tao-ying,"[1] answered Yün-chü.

"Say what it was before that," said the Master.

"Before that I was not called Tao-ying," said Yün-chü.

"That's the same as this old monk's answer to Tao-wu,"[2] said the Master.

[1]"Tao-ying"道膺, literally, "One who makes his heart the Way."

[2]"Tao-wu"道吾, Yüan-chih圓智 (769-835). Yün-yen's brother, succeeding Yün-yen as Tung-shan's teacher on the former's death. Both brothers were disciples of Yao-shan. The nature of Tung-shan's answer to Tao-wu is unknown. In the sections on Yün-chü in both TTC 8 and CTL 17, Tung-shan's answer is recorded as being made to Yün-yen, not Tao-wu.

[43]

Yün-chü asked, "Why did the Patriarch come from the West?"[1]

"Ācārya, later when you have a handful of thatch to cover you head,[2] should there be someone who asks (you that), how would you answer?" asked the Master.

"Tao-ying has erred," said Yün-chü.

[1]"Why did the Patriarch come from the West?" (Ju ho shih tzu-shih hsi lai i 如何是祖師西來意). This question is one of the most common in the discourse records. The Patriarch who came from the West was Bodhidharma (?-529), traditionally regarded as the founder of the Ch'an school in China. The earliest known reference to him appears in the Lo-yang chia lan chi 洛陽伽藍記 (T.2092, LI) compiled around 550, in which he is said to have been a monk who arrived in Loyang from the Western Regions (hsi yü 西域), i.e., Central Asia. He is also referred to as a Parthian (an hsi jen 安西人) a term which came to mean, for the Chinese, any foreigner. No mention is made of his transmitting any teaching. A very different account appears in the Hsü kao seng chuan

續高僧傳, (T.2060, L) compiled around 655, where Bodhidharma is described as being the third son in a Brahmin family from south India. He is said to have traveled by sea from there to south China in order to transmit the Buddha's teaching.

[2]"A handful of thatch to cover your head" (pa miao kai t'ou 把茅蓋頭). C. Y. Chang takes this to mean that the roof is that of a monastery of which Yün-chü will be the head (1971, p. 80, note 20). However, the fact that it is thatch, and only a handful (pa 把), suggests a much smaller village temple. Thus, the question might have been asked by an ordinary, probably illiterate person.

[44]

One day when the Master was talking with Yün-chü, he asked, "I have heard that the great monk, Ssu, was (re-)born in Wo as a king.[1] Is that so or not?"

"If it was Ssu, he will not become a Buddha," replied Yün-chü.

The Master concurred.

[1]"The great monk, Ssu" (*Ssu ta ho-shang* 思大和尚), Hui-ssu of Nan-yüeh 南嶽慧思 (515-577), Chih-i's teacher, and an advocate of the teachings of the *Lotus Sūtra*. His biography appears in the *Hsü kao-seng chuan*, Ch. 17. Tung-shan's question concerns a theory prevalent in both China and Japan, whereby it was believed that Hui-ssu was reborn in Japan (*Wo kuo* 倭國) as the Buddhist ruler, Prince Shotoku 聖德太子 (574-622). See *Ganjin kakai daishi tō sei den* 鑑真過海大師東征傳

[45]

The Master asked Yün-chü, "Where have you been?"

"I've been walking the mountains," replied Yün-chü.

"Which mountain was suitable for residing on?"[1] asked the Master.

"No mountain was suitable for residing on," said Yün-chü.

"In that case, have you been on all the country's mountains?" asked the Master.

"No, that isn't so," said Yün-chü.

"Then, you must have found an entry-path," said the Master.

"No, there is no path," replied Yün-chü.

"If there is no path, I wonder how you have come to lay eyes on this old monk," said the Master.

"If there were a path, then a mountain would stand between us, Ho-shang," said Yün-chü.

The Master said, "Henceforth, not by a thousand, not by ten thousand people will he be held fast."

[1]"Suitable for residing on" (k'an chu 堪住). An alternative reading is "capable of supporting you," which

might suggest the *Prajñāpāramitā* doctrine of "no support" 無所住. (See TSL 8, note 1.)

[46]

Once, while the Master was crossing a river with Yün-chü, the Master asked, "How deep is this river?"

"Not wet,"[1] replied Yün-chü.

"Vulgar fellow!" said the Master.

"What would you say?" asked Yün-chü.

"Not dry," replied the Master.

[1]"Not wet" (pu shih 不濕). "It's shallow and won't even wet our feet." (Yanagida, 1974, p. 327.)

[47]*

One day when Yün-chü was doing (garden) work, he accidentally chopped an earthworm. The Master said, "(Careful about) this, *ni*!"[1]

"It didn't die," said Yün-chü.

"What about when the Second Patriarch went to Yeh-chou?"[2] said the Master.

[1]"(Careful about) this, *ni*!" (*Che-ko ni*這箇聻). "*Ni*" is a phonetic particle, possibly intended to call attention to something pointed at, since in the *Kuang-yün* 廣韻 dictionary it can mean "to point at something." It is also a talisman character intended to frighten away ghosts.

[2]"Second Patriarch" (*erh-tsu* 二祖), Bodhidharma's successor, Hui-k'o 慧可 (487-593), *TTC* 2, *CTL* 3. The issue raised here by Tung-shan is an incident referred to in *TTC* 2. Hui-k'o goes to Yeh-chou where he is arrested and executed for interfering with a sermon by *Dharma* Master Pien-ho 辯和 (no biography). This was interpreted as expiation of *karma* incurred in a previous life. Though the nature of Hui-k'o's *karma*-producing act is not

mentioned, it apparently bears similarity to Yün-chü's injuring the earthworm.

"Yeh-chou" 鄴州 is in eastern Wei.

[48]

The Master questioned Yun-chu, "An *icchantika*[1] is someone who commits the five heinous sins.[2] How can (such a one) be filial?"

"(Only in so doing) does he become filial," replied Yün-chü.

[1]"*Icchantika*" (*ta-ch'an-t'i* 大闡提). According to the *Nirvāṇa Sūtra*, Ch. 19, "An *icchantika* does not believe in (the existence of) causes and conditions, is devoid of shame, does not believe in *karmic* reward, does not see that this world is connected to the future, is not drawn to good friends, and does not accord with the Buddha's teachings and rules." And in Ch. 5, "An *icchantika* has cut off all his good roots." Although there is disagreement as to the derivation of the Sanskrit term, Ch. 26 of the *Nirvāṇa Sūtra* derives it as follows: "*I-ch'an* means faith, *t'i* means devoid of, thus, 'devoid of faith.'"

[2]"The five heinous sins" (*wu ni-tsui* 五逆罪). "The five heinous sins are to kill one's father, to kill one's mother, to kill an *arhat*, to disrupt the monastic community, and to draw the Buddha's blood. The first two are to show ingratitude for the nurture and care (of

parents), and the following three are to despise the field of merit." Hua-yen k'ung-mu chang 華嚴孔目章, Ch. 3.

[49]

The Master said to Yün-chü, "Nan-ch'üan[1] once asked a monk who expounded the Maitreya Sūtra[2] when Maitreya would descend to be reborn on the earth. The monk replied that Maitreya was in his heavenly palace,[3] and in the future would descend to be reborn. Nan-ch'üan then said that there was no 'Maitreya' either in heaven above, or on earth below."

Following this up, Yün-chü said, "If there is no 'Maitreya' either in heaven above or on earth below, I wonder who provided him with his name?'

As soon as the Master was asked this question, his meditation seat began to shake. He said, "Ācārya Ying, when I was with Yün-yen, and asked the old man a certain question, the brazier shook. As soon as you questioned me today, my body was covered with sweat."[4]

[1]"Nan-ch'uan" 南泉. See TSL 2, note 1.

[2]"Maitreya Sūtra" (Mi-le hsia-sheng ching 彌勒下生經), translated by Kumarajiva (344-413) among others (T.454, XIV). The Sūtra concerns the Buddha Maitreya, said to be dwelling in Tuṣita Heaven, the fourth of the six

heavens in the Realm of Desire, where he will reside for a total of 5,670,000,000 years before descending as a savior.

[3]"Heavenly palace" (t'ien miao 天宮), the palace Maitreya is said to reside in while in Tuṣita Heaven.

[4]It is not clear what exchange is being referred to here, but Yanagida speculates that it concerns Yün-yen's transmission of the Five Ranks doctrine to Tung-shan. The importance of this event is confirmed by the shaking of the brazier. Likewise, Tung-shan's transmission to Yün-chü is confirmed by the shaking of the meditation seat.

[50]*

After that Yün-chü constructed a hut on San-feng Mountain.[1] He passed ten days there without coming to the (meal) hall. The Master asked him, "Why haven't you come for meals these past several days?"

"Because regularly, every day, heavenly spirits[2] bring me food," replied Yün-chü.

The Master said, "Until now I have always said you were an exceptional person. But still you possess such views! Come to my place late tonight."

Later that evening, Yün-chü went, and the Master called out, "Hut Master Ying!" which Yün-chü acknowledged. "Don't think of good. Don't think of evil. What is it?" asked the Master.[3]

Yün-chü returned to his hut and peacefully took up his meditation, from which time the heavenly spirits were completely unable to find him, and after three days like this, ceased appearing.

[1]"San-feng Mountain" (San-feng shan 三峰山), literally, "Three Peaks Mountain." Its location is uncertain, but it would seem to be located in the vicinity of

Tung-shan's center, since it is apparently close enough for Yun-chu to come from for his meals.

[2]"Heavenly spirits" (*t'ien shen* 天神) are in Chinese tradition distinguished from ghosts of the earth (*ti ch'i* 地祇). In the mythology inherited from India, they are the gods dwelling in the heavens of the Realm of Desire, and ruled by Indra.

[3]"Don't think of good. Don't think of evil. What is it?" This admonition appears several times elsewhere in Ch'an literature. Perhaps the best known instance is in the later edition of the *Liu-tzu t'an ching*, T.2008, XLVIII, where Hui-neng addresses it to the *Shang-tso* Tao-ming 上座道明 , "Don't think of good. Don't think of evil. Just in this moment, what is your original face?" 不思善不思惡正與麼時那箇是明上座本來面目 This incident is also recorded in the *Wu men kuan* 無門關, Case 23, but not in the Tun-huang edition of the *Liu-tzu t'an ching*, T.2007, XLVIII. Thus, it is not found much before the Sung Dynasty. The earliest form of the admonition seems to be the one in Hui-neng's biography in *TTC* 2 (952 A.D.) as part of a sermon. "If you wish to know the mind essence, simply don't think about any good or evil, and thereby gain entry to Mind." 汝若欲知心要但一切善惡都莫思量自然得入(清淨)心體 (cf. *CTL* 5)

In CTL 8, Nan-ch'üan says: "Don't thing of good. Don't think of evil. When no thought arises, then my original face appears." 不思善不思惡思總不生時還我本來面目來 The present anecdote is not recorded in the Tung-shan section of CTL 15.

[51]

The Master asked Yün-chü what he was doing.

"Making soy paste," Yün-chü replied.

"How much salt do you use?" asked the Master.

"I add a little from time to time," said Yün-chü.

"How's the taste?" asked the Master.

"Done," said Yün-chü.

[52]*

Shu-shan[1] arrived just when the Master was giving his morning lecture.[2] He came forward and asked, "Please instruct us using terms that have yet to exist."[3]

"I won't reply. No one would accept it."

"Nonetheless, would it be of any value?"[4] asked Shu-shan.

"Do you value it now?" asked the Master.

"I don't value it, and so there is no point in shunning it," answered Shu-shan.

[1]"Shu-shan" 疎山, a mountain in Fu-chou 撫州 and the name used for K'uang-jen 匡仁 (837-909), who built his temple there. His biography "The Record of White Cloud Ch'an Monastery of Shu Mountain" (*Shu-shan Pai-yün ch'an yüan chi* 疎山白雲禪院記 is contained in *Ch'uan T'ang Wen* 全唐文 (920). (Also see *TTC* 8 and *CTL* 17.)

[2]"Morning lecture" (*tsao san* 早參). According to *Ch'an yüan ch'ing kuei* 1, this is a lecture given to the assembled monks immediately following morning congee.

[3]". . . terms that have yet to exist" (*wei yu chih yen* 未有之言). This appears to be one of several

variations on the query, "Why did the First Patriarch come from the West?" (see TSL 48), i.e., the question calls for an expression of the essential truth of Buddhism, that which the Ch'an tradition repeatedly emphasizes as inexpressible. Thus an alternate, somewhat freer, rendering of the phrase might be: ". . . words that have never been used."

[4] "Value" (kung 功). In place of "value" the Ts'ung jung lu 從容錄 (1224) uses "acute" (chieh 切). Thus the passage might read: "Nonetheless, is it a serious matter or not."

[53]*

One day during his lecture the Master said, "If you wish to know this Matter,[1] then you must be like the sear, old tree that produces blossoms.[2] Then you will accord with it."

Shu-shan asked, "How would it be if one did not oppose it anywhere?"

"Ācārya, that would be something on the side of merit gaining. Fortunately, there is the merit of no merit. Why don't you ask about that?"

"Isn't the merit of no merit that of a person on the other side?" replied Shu-shan.

"Someone could have a good laugh at such a question as you asked," said the Master.

"In that case, I would make myself remote," said Shu-shan.

"Remoteness is neither remoteness nor non-remoteness," said the Master.

"What is remoteness?" asked Shu-shan.

"It won't do to call it 'a person on the other side,'" said the Master.

"What is non-remoteness?" asked Shu-shan.

"That can't be determined," said the Master.

[1]"Matter" (shih 事). This is apparently the "great Matter" (ta shih 大事) appearing in other Ch'an and canonical works, referring to the essential, ineffable truth of Buddhism, and cause of buddhas' appearing in the world. In the chapter on "Tactfulness" (fang pien 方便) in the Saddharmapuṇḍarīka Sūtra, the term appears as "the one great causal Matter" (yi ta shih yin lu 一大事因緣); "This Law (which the buddhas expound) cannot be understood by powers of thought or discrimination. Only the buddhas can discern it. Why? Because the various buddhas, the world honored ones, only on account of the one great causal Matter, appear in the world. Sariputra, why do I say, the various buddhas, the world honored ones, only on account of the one great causal Matter, appear in the world? The various buddhas, the world honored ones appear in the world because they want to induce all living beings to open Buddha-wisdom, and to cause them to attain purity." (T.262, 7a.)

Hui-neng quotes from this passage while explaining the Saddharmapuṇḍarīka Sūtra as teaching the one-vehicle Dharma. In discussing this passage he says, "To discard false views, this is the one great causal Matter." (T.2007, XLVIII.342c) (shih 是 is a misprint for shih 事).

Lin-chi also refers to the "great Matter" in the following passage: "If I were to demonstrate the great

Matter in strict keeping with the teaching of the Patriarchal School, I simply couldn't open my mouth and there wouldn't be any place for you to find footing," (T.1985, XLVII.469b.)

[2]"The sear, old tree that produces blossoms" (*ku mu sheng hua* 枯木生花). A traditional Chinese literary image. "Rising smoke over cold ashes; blooming flowers on an already sear, old tree." *Wei-chih* 魏志, *Liu chih chüan* 劉廙傳. "The brilliance of his rhetoric is capable of making an emptied stream flow again, and a sear, old tree put forth blossoms." *Ts'ao chih* 曹植, *Ch'i chi* 七啓.

[54]*

The Master asked Shu-shan, "During the Kalpa of Emptiness[1] when there will be no human dwellings, what (sort of) person will be living then?"

"I wouldn't recognize him," replied Shu-shan.

"Would that person still have any ideas?" asked the Master.

"Why don't you ask him?" said Shu-shan.

"I am doing that now," said the Master.

"What is he thinking?" asked Shu-shan.

The Master didn't reply.

[1]"Kalpa of Emptiness" (k'ung chieh 空劫). One of four time periods, each subdivided into twenty Small Kalpas (hsiao chieh 小劫 antara kalpa), described in the Abhidharmakośa-bhāṣya (chu-she lun 俱舍論), Ch. 12, as comprising one Great Kalpa (ta chieh 大劫 mahākalpa), the length of time a world-system exists, from creation to total destruction. These four periods are cyclic: 1) the Kalpa of Evolution (ch'eng 成 vivarta), succeeded by 2) the Kalpa of Existing (chu 住 vivarta-sthāyin), succeeded by 3) the Kalpa of Dissolution (huai 壞/saṃvarta), succeeded by 4) the Kalpa of Emptiness (saṃvarta-sthāyin).

After the *Kalpa* of Emptiness there is another *Kalpa* of Evolution, and so on. During the *Kalpa* of Emptiness there is the total extinction of everything below the Fourth *Dhyāna* Heaven in the Form Realm.

[55]

Shih-ch'ien of Ch'ing-lin[1] came to visit the Master. The Master asked, "Where have you just come from?"

"Wu-ling,"[2] replied Ch'ing-lin.

"How does the dharma at Wu-ling compare with (the dharma) here?" asked the Master.

"It is a barbaric land in which bamboo shoots come up in winter," replied Ch'ing-lin.

The Master said (to an attendant), "Prepare some fragrant rice in a special crock and feed this man."

Ch'ing-lin swung his sleeves and departed.

The Master said, "Later, this man will cause great consternation among men."

[1]"Shih-ch'ien of Ch'ing-lin"青林師虔 (?-904?). One of Tung-shan's eight principle disciples, he is also known as "Tung-shan the Later" (hou tung-shan 後洞山). After living in seclusion for a long time, Ch'ing-lin recalls Tung-shan's parting words to him: "You should benefit the masses of untaught. Why fix on trivial matters (of deportment, etc.)?" Thus, leaving his retreat, he goes to Sui-chou 隨州 and is invited to dwell in the

"Green Wood" (ch'ing-lin 青林). Hence he came to be known as the "Ho-shang of the Green Wood." (See TTC 8, CTL 17.

[2] "Wu-ling" 武陵, a district west of Tung-t'ing Lake in Hunan Province, modern Ch'ang-te. The master, Te-shan, was active in this district at the time Ch'ing-lin might have been there.

[56]*

One day Ch'ing-lin came to take his leave. The Master asked, "Where will you go?"

Ch'ing-lin replied, "The adamantine disk[1] is not something concealed. Throughout the world it cuts the red dust."

"Take good care of yourself," said the Master.

Ch'ing-lin left with great care. The Master saw him to the gate and said, "Say something about leaving this way."

"Step by step, I tred the red dust. No part of my body leaves a shadow,"[2] said Ch'ing-lin.

The Master remained silent for a while.

Ch'ing-lin said, "Why haven't you said anything sooner, old Ho-shang?"

"You've become so earnest!" said the Master.

"I have erred," said Ch'ing-lin, who then paid his respects and left.

[1]"Adamantine disk" (chin lun 金輪), shortened form of chin-kang lun 金剛輪, one of the seven treasures bestowed by Śakra on a cakravartin (wheel turning king) at

his ascension to power. It is a sun-like object, rising in the East and emitting light. It is said to aid such a king in ruling. (Abhidharmakośa bhāṣya, Ch. 11.) Also the Sūtra of Miscellaneous Similies (Tsa pi-yu ching 雜譬喻經) (T.207, IV.530c31.)

[2]"No part of my body leaves a shadow" (t'ung shen wu ching hsiang 通身無影像). Ch'ing-lin seems to be using the adamantine disk as an image for himself.

[57]

Lung-ya[1] asked Te-shan,[2] "If I were holding the Mo-ya sword[3] and intended to take the Master's head, what would you do?"

Te-shan stretched out his head toward the monk and shouted, "Huo!"[4]

"Your head has fallen," said Lung-ya.

"Ha, ha!" laughed Te-shan loudly.

Later Lung-ya went to Tung-shan's and told him the previous story.

The Master asked, "What did Te-shan say?"

"He didn't say anything," replied Lung-ya.

"Don't say he didn't say anything. Show this old monk the fallen head of Te-shan," commanded the Master.

For the first time Lung-ya understood, and admitted his error.

[1]"Lung-ya"龍牙 Chü-tun居遁 (835-923). Lung-ya is the name of a mountain in Hunan just south of Tung-t'ing Lake. He is associated with the Miao-chi妙濟 Monastery which was located on this mountain. He appears in the LCL (T.1985, 505b) where he questions Lin-chi and visits Ts'ui-wei翠微. Also see TTC 8.

[2]"Te-shan" 德山, Hsüan-chien 宣鑑, (782-865), from *Ku te* 古德 Monastery on Te Mountain in Lang-chou , Hunan, the fourth generation in Shih-tou's lineage. He is said to have had his own *Yü-lu*, but, if so, it has been lost. He appears in *LCL* (T.1985, 502c) and his biography is contained in the *TTC* 5. His use of the stick on his disciples is compared to Lin-chi's shout.

[3]"Mo-ya sword" (*mo-ya chien* 鏌鋣劍). According to the Hsing-o chapter of the *Hsün-tsu* 荀子, 性惡 it was a famous sword belonging to King Ho-lü 闔閭 of Wu. (514-496 B.C.).

[4]"*Huo*" 㘞. According to the *Yü-p'ien* 玉篇, the sound of pulling a boat. Here, it is apparently intended to be the sound of the sword cutting Te-shan's neck.

[58]

Lung-ya asked, "Why did the First Patriarch come from the West?"[1]

"I will only answer you when the Tung Creek[2] flows backwards," replied the Master.

For the first time, Lung-ya awoke to the significance (of this issue).

[1]"Why did the First Patriarch come from the West?" (ju ho shih tzu-shih hsi lai i 如何是祖師西來意). Lung-ya appears to have pursued this same question with both Ts'ui-wei and Lin-chi (LCL T.1985, XLVII.505b). In these two encounters Lung-ya is given a blow with the dhyāna stick (ch'an pan 禪板). Tung-shan's response is more benign. (cf. TSL 43)

[2]"Tung Creek" (tung shui 洞水). Presumably a creek in the vicinity of Tung Mountain, though the Shui Ching 水經 records the existence of a creek by this name in Hunan, so-called for its origin in the Great Western Cave (ta hsi tung 大西洞).

[59]

Hua-yen Hsiu-ching[1] said to the Master, "I am without a proper path.[2] I still can't escape the vicissitudes of feelings and discriminating consciousness."

"Do you still consider there to exist such a path?" asked the Master.

"I think there is no such path," answered Hua-yen.

"Where did you get your feelings and discriminating consciousness?" asked the Master.

"I ask you that in all seriousness," said Hua-yen.

"In that case, you should go to a place where there is not an inch of grass for 10,000 li,"[3] said the Master.

"Is it all right for me to go to a place where there is not an inch of grass for 10,000 li?" asked Hua-yen.

"You should (always) go in just such a way," replied the Master.

[1]"Hua-yen Hsiu-ching"華嚴休靜 (dates unknown). He is included among Tung-shan's disciples in TTC 8. Also see CTL 17.

[2]"Proper path" (li lu 理路). The word, li 理, translated as "proper" here, carries with it much more than can be conveyed in such a simple rendering. Deriving from a term that described the cutting of jade according to its veins, it comes to mean the ability to govern or regulate based on an understanding of the fundamental arrangement of things. Hence, in the philosophical texts such as the Mencius, it has the sense of natural principle or law. In the present case it seems to describe a way of living in tune with natural principles, without obstructions.

[3]"A place where there is not an inch of grass for 10,000 li" (wan li wu ts'un ts'ao ch'u 萬里無寸草處). This expression apparently originated with Tung-shan.

[60]

Once when Hua-yen was carrying wood the Master stopped him and asked, "If we met on a narrow path, what would you do?"

"Turn aside, turn aside," said Hua-yen.

"Mark my words," said the Master. "If you dwell to the south you will have one thousand (followers), but if you dwell to the north, you will only have three hundred."[2]

[1]"If we met . . ." (hsia lu hsiang ta ju ho 狹路相逢如何), a stock phrase suggesting an unavoidable and impossible situation, the path being so narrow as to not allow two people to safely pass. Retreat is apparently not considered a viable alternative.

[2]"If you dwell . . ." Hua-yen eventually went north to Ch'ang-an. This prediction relected the historical fact of the greater wealth and higher standard of living of the south at this time, and is not a comment on Hua-yen's ability to attract followers.

[61]

Ch'in-shan visited the Master.[1] The Master asked, "Where have you come from?"

"From Ta-tz'u (Mountain),"[2] replied Ch'in-shan.

"Were you able to see[3] Ta-tz'u (Huan-chung)?"

"Yes, I saw him," said Ch'in-shan.

"Did you see his outward appearance or what was behind that appearance?"[4] asked the Master.

"I saw neither his outward appearance nor what was behind it," replied Ch'in-shan.

The Master remained silent.

Ch'in-shan later said, "I left the Master too soon, and did not completely acquire his mind."

[1] "Ch'in-shan" 欽山 Wen-sui 文邃 (dates unknown). Born in Fu-chou (Fukien) he took his vows under Huan-chung of Ta-tz'u Mountain (see note 2) in Hang-chou. He accompanied Yen-t'ou 巖頭 and Hsüeh-feng 雪峰 on their pilgrimage. Although these two received Te-shan's seal, Wen-sui did not, and he continued on to Tung-shan, whose seal he did receive. At the age of twenty-seven he established his own center on Ch'in Mountain in Li-chou 澧州 (Hunan). (<u>TTC</u> 8, <u>CTL</u> 17.)

[2]"Ta-tz'u" 大慈, a mountain in Hang-chou (Chekiang) on which there is also a temple of that name. The master of this temple at that time was Huan-chung 寰中 (780-861). Born in Ho-tung P'u-pan 河東蒲坂 (modern Shansi, P'u-chou) he began as a student of the Vinaya, but later met and recognized as his master, Pai-chang 百丈. This places him in the Ma-tsu line. He was defrocked in 844 during the suppression of Buddhism, but following the death of Emperor Wu Tsung 武宗 in 845 he reassumed his robes. (TTC 17, CTL 9.) Though Ch'in-shan's response is interpreted to mean that he came from the mountain, it is equally possible to read the Chinese to mean that he came from the temple or from Huan-chung.

[3]"See" (chien 見). Tung-shan is using "see" here not in the ordinary sense, since Wen-sui, having been ordained by Huan-chung, would obviously have seen him. Rather, it implies seeing into Huan-chung's essence, and not merely looking at (k'an 看) him.

[4]"Did you see . . ." (se-ch'ien chien, se-hou chien 色前見色後見). In the Diamond Sutra (T.235, VIII) it says, "Those who see me by my form . . . are not able to see the Tathagata." 若以色見我 . . . 不能見如來.

[62]*

After Ch'in-shan had been doing sitting (meditation) together with Yen-t'ou[1] and Hsueh-feng, the Master brought them tea. However, Ch'in-shan closed his eyes.

"Where did you go?" asked the Master.

"I entered samādhi,"[2] said Ch'in-shan.

"Samādhi has no entrance. Where did you enter from?" asked the Master.

[1]"Yen-t'ou"巖頭 Ch'uan-huo 全豁 (828-887). Born in Ch'üan-chou 泉州 (Hopei), he took his vows at the main temple of the lineage concentrating on the Four-part Vinaya (ssu fen lu 四分律), Hsi-ming shih 西明寺. He later participated in a pilgrimage with Hsueh-feng and Ch'in-shan, eventually meeting Te-shan, and, along with Hsüeh-feng, inheriting his lineage. During the persecutions he is said to have worked as a ferryman. (TTC 7, CTL 16.)

[2]"Samādhi" (ting 定). The word is etymologically related to the Greek "synthesis," here denoting a progressive concentration of mind, which, in its original application, began by focusing on an external object,

followed by a process of introversion, ultimately terminating in a complete cessation of sensory perception and consciousness. This process is described at various points throughout the Abhidharmakośa. Tung-shan's response appears to be a criticism of what was considered a misguided Hinayāna practice, and is suggestive of the dispute that arose between Norther and Southern Ch'an concerning the cessation of thought (li nien 離念) and unsupported thought (wu nien 無念). Northern Ch'an was criticized by both Hui-neng and Shen-hui for advocating a cessation of thought, which the Southern faction considered nihilistic. (See Yanagida, 1970, pp. 115-130.)

[63]*

T'ung of Pei-yüan[1] visited the Master.[2] The Master went up to the (Dharma) Hall and said, "Subdue self.[3] Don't fall into the secondary view."[4]

T'ung emerged from the assembly and said, "You should know that there is one man unaccompanied by a companion."[5]

"That is nothing more than the secondary view," said the Master.

T'ung then flipped over his Ch'an cushion.

"Elder Brother, what are you doing?" asked the Master.

"Only when my tongue has rotted out will I answer you, Ho-shang," replied T'ung.

Later, T'ung was taking his leave of the Master, and was planning to enter the mountain peaks. The Master said, "Be careful. The Flying Monkey Peaks are steep and beautiful."[6]

T'ung thought about this, and did not enter the mountains.

[1]"T'ung" 通 Chueh-t'ou 钁頭 of "Pei-yüan" 北院 in I-chou 益州 (no dates). He is included among Tung-shan's

disciples in CTL 17.

[2]According to CTL 17, T'ung holds the exchange in the first half of this case not with Tung-shan, but with Chia-shan Shan-hui 夾山善會(805-881). This incident is not recorded in the TTC. The persona are the same in the leave-taking exchange in the CTL.

[3]"Self" (chu jen kung 主人公), a non-technical term, used for the narrator or consciousness of a story. Here it corresponds to the subjective consciousness.

[4]"Secondary view" (ti erh chien 第二見), presumably ordinary, relativistic ways of viewing things in contrast to the way of viewing things with prajñā, i.e., in their absolute nature. The latter is referred to as the "primary view" (ti i chien 第一見) in other Ch'an texts, e.g., the Li-tai fa pao chi 25 and 28.

[5]"Companion" (pan 伴), cf. TSL 2.

[6]"Flying Monkey Peaks" (Fei hou ling 飛猿嶺), T'ung is presumably on his way to Fu-chou 福州, the route passing through these mountains. (See TSL 40.)

[64]

Tao-ch'uan[1] asked the Master, "What is the essence of shunning (the world)?"

"*Ācārya*! There is smoke rising under your feet," said the Master.

Ch'uan immediately experienced awakening and did not go wandering elsewhere.

Yün-chü offered the comment, "Under no circumstances should you be ungrateful to the *Ho-shang* (Tung-shan), under whose feet smoke is also rising."

The Master said, "Treading the Darkling (Path) is persevering in practice."[2]

[1]"Tao-ch'uan"道全. There is no specific information on this figure other than that he was in Tung-shan's second generation. (*CTL* 17.)

[2]"Darkling (Path)" (*hsüan* 玄). A term pregnant with Lao-Chuang associations, it became for the Buddhists descriptive of the Path, e.g., *hsüan tao* 玄道, *hsüan lu* 玄路. The term has a substative sense, since it has no opposite.

[65]

At the festival of the Winter solstice while the Master was eating some nuts with the Head monk, T'ai[1] he suddenly said, "There is something, the upper part of which rests on heaven, the lower part of which rests on earth, is as black as lacquer, is always in motion, and its motion cannot be grasped. Tell me where it is passing."

"It is passing where its motion takes it," said T'ai.

The Master called his attendant and had him clear away the nut tray.

[1] "Head monk, T'ai" (T'ai shou tso 泰首座). His identity is uncertain, but he is possibly Nan-yüeh Hsüan-t'ai 南岳玄泰. (TTC 9.)

[66]

When the Master saw Yu *Shang-tso*[1] coming, he immediately rose and stood behind his Ch'an seat.[2]

Yu said, "Why do you avoid me, *Ho-shang*?"

"I had always thought that the *Ācārya* didn't see this old monk," said the Master.

[1]"Yu"幽 is included in *CTL* 17 among numerous other disciples of Tung-shan about whom little else in known. He is listed there as *T'ai-chou* *yu-hsi* *tao-yu* 台州幽棲道幽. "*Shang-tso*"上座 originally meant a senior monk, eventually coming to be simply a title of respect for any monk.

[2]"Ch'an seat" (*ch'an* *ch'uang*禪床). This is probably the individual chair often seen in portraits of Ch'an masters.

[67]

While the Master was inspecting the rice paddies, he saw Shang-tso Lang[1] leading an ox.

"You should watch that ox carefully. Otherwise, I fear it will damage people's rice seedlings," said the Master.

"If it is a good ox, it shouldn't damage people's seedlings," said Lang.

[1]"Lang Shang-tso"朗上座. This is the only known record of this figure.

[68]*

A monk asked Chu-yü,[1] "What is the practice of a *Śramaṇa*?"[2]

"His practice should be such that nothing is absent, but if he is conscious (of his practice), it is wrong."[3]

Another monk reported this to the Master, who said, "Why didn't he say, 'I wonder what practice that is.'"

The monk subsequently carried this (comment) to Chu-yü who said, "Buddha-practice, Buddha-practice."

The monk reported this to the Master who said, "Yu-chou is all right, but Hsin-lo is insufferable."[4]

[1]"Chu-yü"茱萸 of O-chou鄂州, (no dates). Nan-ch'üan's南泉 (748-835) disciple, he is in Ma-tsu's third generation. *Chu-yü* is the name of a mountain on which the *chu-yü* or oleaster tree grows.

[2]"*Sramana*" (*sha-men*沙門), Skt., literally, "one who exerts himself." It comes to be a general Buddhist term for one who has renounced homelife to practice the Buddhist way.

[3]This approach to practice, that while training there should be no consciousness of the process, is

found in the *Prajñāpāramitā* literature. "As by the Lord all *dharmas* have been pointed out as mere concepts, just so should the Bodhisattva, the great being, having known all *dharmas* as mere concepts, train in perfect wisdom. And why? Because there he does not review the form in which he trains. When he trains thus, the Bodhisattva, the great being, trains in the perfection of giving. And why? Because he does not review the perfection of giving in which he trains." (E. Conze, 1975, p. 215)

[4]"Yu-chou is all right, but Hsin-lo is insufferable." (*yu-chou yu ssz k'o, tsui k'u shih shin-lo* 幽州猶似可最苦是新羅). A proverb of the time. Yu-chou is in the extreme north of Hopei. Though in the far north, it was still considered part of China. Hsin-lo, on the other hand, was considered barbarian and uncivilized. The import seems to be that though one of two alternatives is preferable, one is really not much better than the other. Which of Chu-yü's two comments on practice is preferable is not clear.

[69]

Again a monk asked, "How should a śramaṇa practice?"

The Master replied, "A three ch'ih head, a two ts'un neck."[1]

The Master called his attendant and told him to convey these words to the Ho-shang Jan of San-sheng (Temple).[2]

San-sheng snatched at (something) on the attendant's hands. The attendant then returned and reported (this incident) to the Master. The Master approved.

[1]"Ch'ih" 尺, a measurement approximating a foot. One "ts'un" 寸 is a tenth of a ch'ih. Thus, Tung-shan is describing an abnormally long face and short neck.

[2]"Jan of San-sheng" 三聖然 Hui-jan 慧然 (no dates) was a disciple of Lin-chi. His name is associated with San-sheng Temple in Hopei.

[70]

The <u>Ho-shang</u> Mi of Ching-chao[1] sent a monk to ask Yang-shan,[2] "Right in this moment, are you dependent on enlightenment?"

Yang-shan said, "There is no absence of enlightenment. Why fall into relativity?"[3]

(Mi) then sent the monk to ask the Master, "What is the ultimate?"

"You must ask him (Yang-shan)," replied the Master.

[1]"Mi of Ching-chao" 京兆米 (no dates), was Kuei-shan's (see TSL 3) disciple, and thus in Ma-tsu's fourth generation. Ching-chao refers to the capital, Ch'ang-an.

[2]"Yang-shan" 仰山 Hui-chi 慧寂 (807-883). Like Mi, he was Kuei-shan's disciple. Yang Mountain was located in Yüan-chou 袁州 (Kiangsi).

[3]"Relativity" (<u>ti</u> <u>erh</u> <u>t'ou</u> 第二頭). See TSL 63, note 4.

[71]*

Ch'en *Shang-shu*[1] asked, "Among the firty-two Bodhisattvas, why isn't (the stage of) Subtle Consciousness seen?"[2]

"The *Shang-shu* sees intimately (the stage of) Subtle Consciousness," said the Master.

[1]"*Shang-shu*" 尚書. In the Ch'in Dynasty, this was the official title of the "Keeper of the Imperial Archives," coming to designate by the T'ang, a post comparable to prime minister. The "Ch'en 陳 here is probably Ch'en-ts'ao 陳操, referred to in *CTL* 12 as the Governor of Mu-chou. He was the lay disciple of Tao-ts'ung of Mu-chou 睦州道蹤 (no dates) and thus in Ma-tsu's fifth generation.

[2]"Fifty-two Bodhisattvas" (*wu-shih erh wei P'u-sa* 五十二位菩薩). Reference is being made here to the fifty-two "Good Friends" (*kulamitra*) encountered by Sudhana in the *Gaṇḍavyūha* section of the *Avatamsāka Sūtra*. Each "Good Friend" or teacher takes him a step closer to enlightenment. "(The stage of) Subtle Consciousness" (*miao chueh* (*wei*) 妙覺位) is the final

stage of the fifty-two stages a Bodhisattva is said to pass through in order to attain Buddhahood. It is the realization of the *Dharmakāya*.

[72]

An official asked, "Is there a practice for people (to begin with)?"

The Master said, "When you are a man, there is a practice.

[73]

The Master addressing the assembly said, "Brothers, it is the beginning of Autumn, and the end of Summer.[1] You may go east or west, but you should go only to a place where there is not a single inch of grass for 10,000 li."[2] After pausing for a while he asked, "How can one go to a place where there is not a single inch of grass for 10,000 li?"

Later this was related to Shih-shuang,[3] who said, "Why didn't someone say, 'As soon as one goes out the door there is grass?'"

The Master hearing (of this response) said, "Within the country of the Great T'ang such a man is rare."

[1]"End of Summer" (hsia mo 夏末). This time, probably around July 15, marks the end of the three month summer retreat, and the beginning of the three month free period, during which time monks often visited other monasteries and teachers.

[2]"Not a single inch of grass for 10,000 li" (wan li wu ts'un ts'ao 萬里無寸草). See TSL 59.

[3]"Shih-shuang" 石霜 Ch'ing-chu 慶諸 (807-888) was the disciple of Tao-wu Yüan-chih 道悟圓智 (769-835) and thus in Shih-tou's fourth generation. Shih-shuang, literally "rock frost," is the name of a mountain in T'an-chou. (TTC 6, CTL 15.)

[74]

A monk said, "I would like to see the Ho-shang's original teacher. How can I see him?"

"If you are of comparable age, there will be no problem" the Master replied.

When the monk was about to reply the Master said, "Don't tread a former path. Formulate a question independently."

The monk did not respond.

[75]*

A monk asked, "How does one escape hot and cold?"

"Why not go where it is neither hot nor cold?" said the Master.

"What sort of place is neither hot nor cold?" asked the monk.

"When it's cold you freeze to death; when it's hot you swelter to death."

[76]

Entering the lecture hall (to address the monks, the Master said), "Is there anyone who does not respond to the Four Benevolences or beings of the Three Existences?"[1]

The assembly made no response.

(The Master) spoke again saying, "If one does not personally experience the meaning of this, how can he transcend the tribulation of birth and death?[2] If constantly and without a break you don't let any thought come into contact with things, nor any step come to rest, then you will accord (with reality). You should strive earnestly and not pass the day at ease."

[1]"Four Benevolences" (ssu en 四恩). Lists vary, but the one found in the Ta ch'eng pen sheng hsin ti kuan ching 大乘本生心地觀經 (T.159,III) is as follows: the benevolence of parents, king, all beings, and the Three Treasures (Buddha, Dharma, Saṃgha). "(Beings of the) Three Existences" (San yu 三有) refers to the beings existing in the "Three Realms" (san chieh 三界), i.e., the Realm of Desire, the Realm of Form, and the Formless

Realm. According to the Kuei-shan Ching-tse 潙山警策, Buddhists should constantly strive to repay the kindnesses of others and rescue beings in the Three Realms.

[2]"Birth and death" (shih-chung 始終), literally "to start, to end."

[77]

The Master asked a monk, "Where have you come from?"

"From wandering in the mountains," the monk said.

"Did you go to the top of a mountain?" asked the Master.

"Yes, I did," the monk replied.

"Was there anyone on top?" asked the Master.

"No, there wasn't anyone,"[1] said the monk.

"In that case, you didn't reach the top," said the Master.

"If it were the case that I didn't go to the top, how could I know there was no one there?" responded the monk.

"Why didn't you stay awhile?" asked the Master.

"I didn't decline to stay, but there is one in India who would not permit it."

"I've been suspicious of this fellow from the first," the Master said.

[1]This appears to be a reference to an incident in the Avataṃsaka Sūtra in which Sudhana seeks to visit the first of his fifty-three teachers, Meghaśri (Te-yün 德雲), on

a mountain peak (see TSL 71). But when he arrives, no one is there, Meghaśri having gone to another peak.

[78]

A monk asked, "Why did (the First Patriarch) come from the West?"

The Master replied, "It was much like the Chicken-scaring Rhino."[1]

[1]"Chicken-scaring Rhino" (*hai-chi hsi* 駭雞犀). An account of this rhino is found in Ko-hung's 葛洪 (284-363) *Pao p'u tze* 抱朴子 (*Teng-she p'ien* 登涉篇), where the animal is described as having a red striped horn filled with grain. Chickens would be attracted to this, only to be frightened away when they got close. Pai Chu-yi 白居易 (772-846) made use of this story in his *Hsin leh fu* 新樂府, a poem lamenting the death of a rhino presented to the T'ang emperor, Te Tsung 德宗. This fabulous animal, native to south Asia, died in a snow storm en route to the capital.

[79]

A monk asked, "If a snake were swallowing a frog, what would be the consequences of rescuing it and not rescuing it?"

"If you were to rescue it," said the Master, "then you would not be seeing with your two eyes. And if you were not to rescue it, shapes and shadows would no longer be manifest.

[80]

There was an ill monk who wanted to see the Master. Accordingly, the Master visited him. The monk asked, "Ho-shang, why is it you don't rescue the sons and daughters of (good) families?"

The Master asked, "What sort of family are you the child of?"

"I am the child of an icchantika family,"[1] said the monk.

The Master remained quiet. The monk continued, "What does one do when the four mountains[2] close in upon one?"

The Master said, "Formerly, this old monk has also passed time under the roof of (such a) family (as you have)."

"Will we avoid seeing each other or not?" asked the monk.

"We will not miss meeting each other," said the Master.

"Tell me where I am going," said the monk.

"To a cleared field,"[3] said the Master.

The monk gave a sigh and said, "Take care," and then as he was sitting, died.

The Master tapped him on the head three times with his staff and said, "You only understand how to go, not how to come."

[1]"Icchantika" (ta-ch'an-t'i 大闡提). See TSL 48, note 1.

[2]"The four mountains" (ssu shan 四山). According to the Śurāngama Sūtra, Ch. 8, and the Nirvāṇa Sūtra, the four mountains are birth, old age, sickness, and death.

[3]"Cleared field" (su yü 粟畬), a field from which the old vegetation and remaining seeds have been removed, generally by burning. According to Abhidharma, an icchantika is one in whom the "seeds" of spiritual attainment have been scorched, thereby destroying their potential.

[81]

During an evening lecture when the lanterns were not lit, a monk came forward to raise a question and then withdrew. The Master had his attendant light the lanterns and then directed him to summon the monk who had raised the question. When the monk arrived, the Master said (to his attendant), "Obtain three liang[1] of powdered (insence) and give it to this Shang-tso."[2]

The monk swung his sleeves and left. From this, he gained understanding, and immediately got rid of his (excess) clothes and possessions, and set up a food kitchen.

After three years he took leave of the Master.

"Be careful," said the Master.

At that time, Hsüeh-feng,[3] who was standing by the Master asked, "With regard to this monk who has just taken his leave, how long before he returns?"

The Master said, "He only knows how to go, not how to come."

The monk returned to the monk's hall, and taking his place underneath his bowls and robes (on the shelf above), died while sitting. Hsüeh-feng came to report this to the Master.

The Master said, "Even though it was like that, compared to this old monk, (he differs by) three rebirths."

[1]"Three _liang_"三兩 is equal to about 112 grams. Incense is normally burned during meditation, and thus this small amount would last only a short time. Tung-shan may be suggesting that the monk has only a short time to live.

[2]"_Shang-tso_"上座. See TSL 23, note 5.

[3]"Hsüeh-feng"雪峰. See TSL 34.

[82]

The Master asked a monk, "Where have you come from?"

"From the Stupa of the Third Patriarch,"[1] he answered.

"Since you have come from the Patriarch's place, why is it that you still want to meet this old monk?" asked the Master.

"Because I am different from the Patriarch, but not from you, Ho-shang," said the monk.

"I want to be your original teacher. Is that possible?" said the Master.

"Only if you first show your own face, Ho-shang," said the monk.

"I wasn't here, just now," said the Master.

[1]"The Third Patriarch" (san-tsu 三祖), Seng-ts'an 僧璨 (d. 606). The "Stupa" (t'a 塔) containing his remains was at Shan-ku 山谷 Temple in Shu-chou 舒州.

[83]

A monk asked, "What does it mean to say,

Having come upon it, he doesn't seize it.
His mind aroused, he realizes its presence."[1]

The Master joined his palms and raised them to his head.

[1]"Having come upon it, . . . he realizes its presence" (shang feng pu nien ch'u chu i pien chih yu 相逢不拈出擧意便知有). These are two lines from a gāthā by Tan-hsi T'ien-jan 丹霞天然 (738-824), Shih-t'ou's disciple. In the gāthā, Tan-hsi claims to have a miraculous jewel which he has kept hidden. Try as they might, others have not been able to discover this jewel. Then,

Suddenly met by a man who understands emptiness
Who has the freedom of the dense wood (in which
he is met).

忽遇解空人放曠在林藪 TTC 4, 82a,b. This is followed by the two line quoted by the monk.

[84]

The Master asked Te-shan's[1] attendant, "Where have you come from?"

"From Te-shan's," replied the monk.

"Why have you come?" asked the Master.

"I've come out of filial feeling for you, Ho-shang," said the attendant.

"What is the most filial behavior in this world?" asked the Master.

The attendant did not reply.

[1] "Te-shan" 德山. See TSL 57, note 2.

[85]

Ascending to the (Lecture) Hall, (the Master) said, "There is a person who, in the midst of a thousand or (even) ten thousand people, neither turns his back on nor faces a single person. Now, you tell me, what face does this person have?"

Yün-chü[1] came forward and said, "I am going to the monks' hall."

[1]"Yün-chü" 雲居. See TSL 41.

[86]

One time the Master said, "If you would experience that which transcends (even) the Buddha, you must first be capable of simple conversation."

A monk asked, "What is (that kind of) conversation?"

"When I was conversing, you didn't hear, Ācārya," said the Master.

"Did you hear or not, Ho-shang?" asked the monk.

"When I am not conversing, I can hear," replied the Master.

[87]

A monk asked, "What is proper questioning and answering?"

"When it doesn't come from the mouth," replied the Master.

"If someone were to question you, would you answer or not?" asked the monk.

"I've never been questioned," replied the Master.

[88]

A monk asked, "What does it mean to say, 'That which comes in through the door is nothing precious'?"[1]

"It would be better to disregard that."

[1]"That which comes . . . precious" (tsung men ju che fei pao 從門入者非寶). The monk is quoting Tung-shan's teacher, Yün-yen (TTC 5). This line is followed by: "Even if your words cause stones to nod their heads, don't value your own affairs." 直饒說得石點頭亦不干自己事

[89]

A monk asked, "Since the *Ho-shang* has entered the world (to teach), how many people have acknowledged (you)?"

"Not a single person has acknowledged me," replied the Master.

"Why hasn't anyone acknowledged you?" asked the monk.

"Because the realm of each individual's mind is like that of a king."

[90]

The Master asked a monk who lectured on the *Vimalakīrtinirdeśa Sūtra*, "What is being referred to when (the *sūtra*) says, 'By wisdom it is not perceived, by knowledge it is not known'?"[1]

"Those words praise the *Dharmakāya*," replied the monk.

"What is called the *Dharmakāya* has already been praised," said the Master.

[1]The line quoted is from the *Chien ah ch'u Fuo* 見阿閦佛 section of the *Vimalakīrtinirdeśa Sūtra*. "Wisdom" (*chih* 智) corresponds to *prajñā*, insight. "Knowledge" (*shih* 識) is *vijñana* which is analytical and based on learning.

[91]

A monk asked, "Why can't one obtain the robe and bowl when one 'endeavors constantly to wipe it clean?'[1] I wonder what sort of person should obtain them?"

The Master replied, "One who does not come in through the door."[2]

"If one does not come in through the door, can he obtain them or not?" asked the monk.

"Although it's so (that he cannot obtain them), it cannot be said he does not have them," replied the Master.

The Master also said, "Even (to say) 'From the beginning not a single thing exists'[3] is similarly not a case of being worthy of obtaining the robe and bowl. Now, speak! Who is worthy of obtaining the robe and bowl? You should present a turning phrase right here." Then he added, "What turning phrase will you present?"

At that time there was a monk who presented ninety-six turning phrases, but none were suitable. Finally he presented a phrase that accorded with what the Master had in mind.

"Why didn't you say that earlier?" said the Master.

There was another monk who had ease-dropped (on these exchanges), but missed hearing the final turning

phrase. Therefore, he sought help from the (former) monk. But that monk would not agree to talk (about his answer). For three years he pestered the monk, but in the end, it had still not been explained for him.

One day when he was ill, the (latter) monk said, "For three years I have sought to be told that previous phrase, but I have not yet benefited from your kindness. Since I have not gotten it by peaceful means, I will use violence." And with that, the monk siezed a knife and said, "If you don't explain it for me, I will kill you, Shang-tso."

"Wait a moment, Ācārya. I will tell you," said the (former) monk in terror. With which he said, "Even if I were to bring them out, there would be no place to put them."

The (latter) monk made his apologies.

[1]"The robe and bowl" (i po 衣鉢). Reference is being made here and throughout the anecdote to the incident found in the Liu-tsu t'an ching, according to which Hui-neng rather than Shen-hsiu 神秀 is recognized by the Fifth Patriarch as his successor. This is symbolized by the Fifth Patriarch's entrusting Bodhidharma's robe and bowl to Hui-neng, the underlying assumption being that Hui-neng had attained complete enlightenment. The monk's

question concerns the relationship of practice to enlightenment. Shen-hsiu, in his poem written to demonstrate his understanding of Buddhism, says, "Constantly endeavor to wipe it (the mirror) clean"時時勤拂拭. The Fifth Patriarch tells Shen-hsiu that he has only arrived at the door, but that he has not yet entered. Hui-neng's poem includes the line, "The bright mirror is originally pure. Where can dust sully it?" 明鏡本清淨何處塵埃染

[2]"One who does not come in through the door" (*pu ju men che* 不入門者). This same image is used by Tung-shan's teacher, Yün-yen (*TTC* 5), and quoted by Tung-shan in TSL 88: "That which comes through the door is nothing precious." It may also be a further play on Hung-jen's comment that Shen-hsiu had only arrived at the door.

[3]"From the beginning not a single thing exists" (*pen lai wu i wu* 本來無一物). This is a quotation from the later edition of the *Liu-tsu t'an ching*, Hsing-yu 行由 section. It is not found in the earlier Tun-huang edition. Although it is possible that a version different from the Tun-huang edition, containing this line, was in circulation during the ninth century, it seems unlikely. Rather, this would appear to be an anachronistic use of

this line, indicating that this anecdote was reworked or even composed in the Sung Dynasty.

[92]*

A hut-dweller,[1] who was not well, would say to all monks that he saw, "Save me, save me."

Many monks spoke to him, but none (of their solutions) satisfied him. When the Master went to call on him, the hut-dweller called out, "Save me."

The Master asked, "What salvation?"

The hut-dweller asked, "Aren't you the (dharma-) descendant of Yao-shan[2] and Yün-yen?"

"I humbly acknowledge that," replied the Master.

The hut-dweller joined his hands (in a gesture of respect), and said, "I'm leaving you all," and then passed away.

[1]"Hut-dweller" (an chu 菴主). A term applied to recluse monks wo did not live in a monastery. According to CTL 12, Lin-chi had several such disciples: T'ung-feng an-chu 桐峰菴主, Shan-yang an-chu 杉洋菴主, Hu-chi an-chu 虎谿菴主, Fu-p'en an-chu 覆盆菴主.

[2]"Yao-shan" 藥山, Wei-yen 惟儼 (751-834). He was Shih-t'ou's disciple and Yün-yen's teacher. Yao Mountain was located in Li-chou 澧州 (Hunan). (TTC 4.)

[93]

A monk asked, "When a dying monk passes away, where does he go?"[1]

"After the fire, a single reed stem,"[2] said the Master.

[1]"When a dying monk passes away, where does he go?" (*wang seng hsuan hua hsiang shen-ma ch'u ch'u* 亡僧遷化向甚麼處去). This was established as a standard Ch'an question, appearing throughout the discourse records, including those of Ma-tsu's disciple, Ch'ang-sha 長沙 (no dates), and Hsüeh-feng's disciple, Hsüan-sha 玄沙 (835-908). It raises the concern of dying before the completion of one's training.

[2]"A single reed stem" (*i ching mao* 一莖茆). Yanagida suggests that this means that only the monk's thatch hut would remain after death (1974, p.360).

[94]

One day when the monks had all gone out for general labor, the Master made the rounds of the monks quarters. He saw a monk who had not gone for general labor, and asked, "Why haven't you gone out?"

"Because I am not well," replied the monk.

"Have you ever gone out when you were in normal health?" asked the Master.

[95]

A monk asked, "The Master normally tells us to follow the bird path. I wonder, what is the bird path?"[1]

"One does not encounter a single person," replied the Master.

"How does one follow (such a path)?" asked the monk.

"One should go without hemp (sandals)[2] on one's feet," replied the Master.

"If one follows the bird path, isn't that (seeing one's) original face?"[3] asked the monk.

"Why do you turn things upside down so?" asked the Master.

"But where have I turned things upside down?" asked the monk.

"If you haven't turned things upside down, then why do you regard the slave as master?" said the Master.

"What is (one's) original face?" asked the monk.

"Not to follow the bird path," responded the Master.[4]

[1]"Bird path" (niao tao 鳥道), a ubiquitous image, applied to an enlightened person in many Buddhist texts.

It appears in the Pali Dhammapada, 7. The image also appears in the Prajñāpāramitā literature and its immediate predecessor, the Ratnaguṇasamucaya-gāthā, Ch. 8, verses 3 and 4:

> "Having cognized the revolving world as like a snare for wild beasts
> The wise roam about similar to the birds in space.
> He who, coursing perfectly pure, does not course in form
> Nor in consciousness, perception, feeling, or will."
>
> (Conze, 1973, p. 24)

Also in the Large Prajñāpāramitā Sūtra:

> "The Lord: Nothing real is meant by the word 'Bodhisattva.' And why? Unproduced is enlightenment, unproduced is a being, and so there is no trace of enlightenment, or of a being (anywhere). That is why nothing real is meant by the word 'enlightenment-being.' What is meant by the word 'Bodhisattva,' that does not exist, that cannot be apprehended; just as in space, the track of a bird does not exist and cannot be apprehended; . . ." (Conze, 1975, p. 118)

[2]"Hemp (sandals)" (*szu* 絲). The translation follows the *TTC* 6, in which this character appears instead of the *WCYL*'s *szu* 私 (self). In the latter case, the sentence seems to read: "One should go without self underfoot."

[3]"Original face" (*pen lai mien mu* 本來面目). This image appears in the *Hsing-yu* 行由 section of the *Liu tsu t'an ching*. "Without thinking good or evil, right at this moment, what is your original face, Ming *Shang-tso*?" 不思善不思惡 正與麼時那箇是明上座本來面目.

[4]The *WCYL* appends the following anecdote:

Later a monk at Chia-shan's 夾山 (805-881) assembly was asked, "Where did you come from?"

"From Tung-shan's," replied the monk.

"What does Tung-shan teach his followers?" asked Chia-shan.

"He ordinarily teaches his students three ways," said the monk.

"What are those three ways?" asked Chia-shan.

"The darkling way (*hsüan lu* 玄路), the bird path, and the open hand (*chan shou* 展手)," replied the monk.

"Does he really have these teachings?" asked Chia-shan.

"Yes," replied the monk.

"Notes resolutely grasped for 1,000 li, the sorrow of the students of the Way in the Monk's Hall," said Chia-shan.

[96]

The Master addressed the assembly, saying, "To know the existence of the person who transcends the Buddha, you must first be capable of simple conversation."

A monk asked, "What sort of person is he who transcends the Buddha?"

"Not a Buddha," replied the Master.

[97]

The Master asked a monk, "Where did you come from?"

The monk replied, "From making sandals."

"Did you know (how to make sandals) by yourself, or did you rely on someone else?" asked the Master.

"I relied on someone else," replied the monk.

"Did that person actually teach you, or not?" asked the Master.

"If one accepts (his teaching), there is no mistake."

[98]

A monk asked, "What does it mean to say, 'Amidst the darkling, darken again'?"[1]

"It's like a dead person's tongue," replied the Master.

[1]"Amidst the darkling, darken again" (*hsüan chung yu hsüan* 玄中又玄), a variation on a line from the first chapter of the *Lao-tzu* 老子 , "Darken it, darken again" 玄之又玄 .

[99]

One time when the Master was washing his bowls, he saw two birds contending over a frog. A monk (who also saw this) asked, "Why does it come to that?"

The Master replied, "It's only for your benefit, Ācārya."

[100]

"What sort of thing is the teacher of Vairocana,[1] and the essence of the *Dharmakāya*?" asked a monk.

"Rice straw and millet stalks," replied the Master.

[1]"Vairocana" (*pi lu* 比盧) is found throughout the *Avataṃsaka Sutra* and the *Fan-wang* 梵網 (*Brahmajāla*) *Sūtra* where he appears as the ruling Buddha of the Lotus-womb Realm (*Lien hua tsang shih chieh* 蓮華藏世界). He represents the most metaphysically elevated Buddha of the Mahāyāna tradition, capable of manifesting himself as all the other Buddhas, and was regarded as the ultimate expression of Buddhism.

[101]

A monk asked, "Of the three (Buddha-) bodies, which one did not fall among the multitudinous things?"[1]

The Master replied, "Once I was very concerned about that."[2]

[1]"Fall among the multitudinous things" (tuo ch'ung shu 隨衆數). This appears to refer to conditioned things (saṃskṛta dharma) and raises the question of how something unconditioned (asaṃskṛita), namely the Buddha, can exist in the world.

[2]"Once" (ts'eng 曾) in WCYL replaces "always" (ch'ang 常) in TTS.

[102]*

Among the assembly there was an old monk who returned from a visit to Yün-yen's. The Master asked him, "What did you go to Yün-yen's to do?"

"I couldn't do anything," replied the monk.

The Master substituted this reply, "Cliffs, mounting layer upon layer."

[103]*

A monk asked, "What is the meaning of 'Blue-green mountains, the father of white clouds?'"

"A place not densely wooded," replied the Master.

"What is the meaning of 'White clouds, the child of Blue-green mountains?'" asked the monk.

"No distinction of East or West," replied the the Master.

"What is the meaning of 'The white clouds hang about all day?'" asked the monk.

"Can't leave," replied the Master.

"What is the meaning of 'The Blue-green mountains completely unknown?'" asked the monk.

"Nothing to watch," said the Master.[1]

[1]The four lines Tung-shan is asked to comment on are a gāthā by Lung-shan 龍山 (see TSL 24). He is also referred to as Yin-shan 隱山. The gāthā appears in TTC 20 and is part of the same encounter described in TSL 24. It is worth noting that this gāthā is intended as explication of four different relations between host and guest, a popular Ch'an image, of which Tung-shan's lord and vassal image is a variation (TSL 106, 115).

[104]

A monk asked, "What kind of grass is on the other shore?"

"Grass that doesn't sprout," answered the Master.

[105]

The Master asked a monk, "What is the most tormenting thing in this world?"

"Hell is the most tormenting thing," answered the monk.

"Not so. When that which is draped in these robe threads is unaware of the Great Matter.[1] That I call the most tormenting thing," said the Master.

[1]"Great Matter" (ta shih 大事). See TSL 53, note 1.

[106]

The Master asked a monk, "What is your name?"

"I," answered the monk.

"What is the Acarya's host?"[1] asked the Master.

"Just who you see answering," replied the monk.

The Master said, "How sad, how sad. The likes of people today are all such as this. They only see themselves as the horse behōnd the donkey.[2] That is to make the Buddha-Dharma common. They still don't even understand the guest's view of the host. How could they perceive the host from the point of view of the host?"

"What is the host's view of the host?" asked the monk.

"That is for you to say," said the Master.

"What I can speak about is the guest's view of the host. What is the host's view of the host?" said the monk.

"To speak that way is easy, but to carry on (that way) is very difficult," the Master said. He then recited the following gāthā:

> Chieh! Look at the followers of the Way these
> days.

Innumerable are they that acknowledge the main
entrance.
It's just like setting out for the capital to
pay homage to the emperor.
But only by reaching T'ung Pass[3] and stopping.

[1]"Host" (chu jen kung 主人公). Also head of a household. See TSL 63, note 3.

[2]"The horse behind the donkey" (lu ch'ien ma hou 驢前馬後). The earliest extant appearance of this expression seems to be in this text and thus, may have originated with Tung-shan. It suggests the sacrifice of one's own potential through following someone or something with an entirely different nature.

[3]"T'ung Pass" (t'ung kuan 潼關), a major pass between Ch'ang-an and Lo-yang. It was regarded as the entrance to Ch'ang-an.

[107]

The Master went up to the Dharma Hall, and said, "The Way has no thought of accommodating man; man has no thought of accommodating the Way. If you wish to know the meaning of this, one is an old man and the other is not."[1]

[1]The following anecdote is appended to this one,

Later a monk asked Ts'ao-shan, "What does 'one is old' mean?"

"No support," replied Ts'ao-shan.

"What does 'one is not old' mean?" asked the monk.

"A withered, dead tree," answered Ta'so-shan.

[108]

The (following incident) was brought up. When Wu-hsieh[1] went to Shih-t'ou's, he said, "If in a word you can say something appropriate, I will stay. If you can't, I will leave."

Shih-t'ou took his seat, and Wu-hsieh left. Shih-t'ou immediately called, "Ācārya, Ācārya!"

Wu-hsieh turned his head back.

Shih-t'ou said, "From birth to death there is only this. What's the use of turning your head this way and that?"

Wu-hsieh was suddenly awakened and broke his walking stick.

The Master said, "Because he was not Master Wu-hsieh at that time, it was too difficult to accept that (teaching/enlightenment). So although that (incident) is as it is, he still had farther to go."

[1]"Wu-hsieh" 五洩 was one of Tung-shan's early teachers (see TSL 1), who although he is said here to have attained enlightenment under Shih-t'ou, eventually enters Ma-tsu's lineage.

[109]

A monk was taking leave of Ta-tz'u.[1] Ta-tz'u asked, "Where are you going?"

"To Kiangsi," answered the monk.

"May I trouble you with something?" asked Ta-tz'u.

"What is it?" asked the monk.

"Would you take this old monk with you?" asked Ta-tz'u.

"There is already someone who surpasses you, Ho-shang, but I can't even take him," answered the monk.

Ta-tz'u went to rest.

Later, the monk told the Master about this. The Master said, "Why did you answer like that, Ācārya?"

"How would you have answered, Ho-shang?" asked the monk.

The Master said, "All right, (I'll take you)."

[1] "Ta-tz'u" 大慈 Huan-chung 寰中 (780-862). See TSL 61, note 2.

[110]

Later, the Master asked this monk, "What other teachings does Ta-tz'u have?"

The monk said, "Once when addressing the assembly, he said, 'To talk about a chang is not as good as accomplishing a ch'ih. To talk about a ch'ih is not as good as accomplishing a ts'un.'"[1]

"I wouldn't have said it that way," said the Master.

"How would you say it, Ho-shang?" asked the monk.

"(People) talk about what they cannot do, and do that which cannot be talked about," said the Master.

[1]A "chang" 丈 contains ten ch'ih, and is therefore about thirty meters. A "ch'ih" 尺 contains ten ts'un, about three meters, a "ts'un" 寸 being slightly over three centimeters.

[111]*

When Yao-shan[1] was walking in the mountains with Yün-yen, a knife in his belt made a noise. Yün-yen asked, "What made a noise?"

Yao-shan drew out the knife and made a powerful slashing motion just in front of his face.

The Master described this incident for the assembly and said, "Look at Yao-shan. He inclined his body to deal with this matter. If the people of today want to clarify the Supreme Matter,[2] they must first experience this kind of mind."

[1] "Yao-shan" 藥山. See TSL 92.

[2] "The Supreme Matter" (hsiang shang shih 向上事) See TSL 53.

[112]

During an evening assembly, Yao-shan did not have the lanterns lit. He said, "I have something I would say to you, but until the bull gives birth to a calf, I will not tell you."

A certain monk said, "The bull has already given birth to a calf. It's only that you haven't told us (what you had in mind)."

Yao-shan said, "Attendant! Bring a lantern."

But the monk had withdrawn and (was lost) among the assembly of monks.

Yün-yen recounted this incident and asked the Master, "What do you think about that?"

"Although the monk understood, he was simply not willing to pay homage," replied the Master.

[113]*

(The Master) recounted the following discussion:

Yao-shan asked a monk, "Where did you come from?"

"From Hunan," replied the monk.

"Is Tung-t'ing Lake[1] full of water or not?" asked Yao-shan.

"It's not full," replied the monk.

"After such a long period of rain, why isn't it full?" asked Yao-shan.

The monk didn't answer.

Tao-wu[2] said, "It's full."

Yün-yen said, "Replete and becalmed."

The Master said, "In which kalpa has it ever increased or decreased?"

[1]Tung-t'ing 洞庭 Lake is China's largest lake, located in northern Hunan.

[2]Tao-wu 道吾. See TSL 42, note 2.

[114]

Yao-shan said to a monk, "It's said you know how to cast horoscopes. Is that true?"

"I must admit it is," replied the monk.

"Try to cast my horoscope," said Yao-shan.

The monk did not reply.

Yün-yen recounted this to the Master and asked, "What about you?"

"Please tell me what month you were born in, Ho-shang," said the Master.

[115]*

The Master composed the Gāthā of the Five Ranks[1] (also called) Lords and Vassals:

a) Phenomena within the Real

At the beginning of the night's third watch[2] before
the moon shines
Don't be surprised to meet, yet not to recognize
Certainly it is a familiar[3] face from the past

b) The Real within phenomena

An old crone, having just awakened, comes upon an
ancient mirror
That which is clearly reflected in front of her
face is none other than her own likeness
Don't lose sight of your face again, and go chasing
your shadow

c) Emerging from the Real

Amidst nothingness there is a road far from the
dust (of the world).
If you are simply able to avoid the reigning
monarch's personal name
Then you will surpass the eloquence of previous
dynasties

d) Coming out together

Two crossed swords, neither permitting retreat
Dexterously (wielded), like a lotus amidst fire[4]
In that same way there is naturally the will to
ascent to heaven

e) Arriving together

Falling into neither existence nor non-existence,
who attempts to harmonize
Everyone is filled with desire to exit the constant
flow (of birth and death).
After bending and fitting, still in the end return
to sit in the warmth of the coals.

[1]"The Gatha of the Five Ranks" (wu wei . . . sung 五位 . . . 頌). This gāthā borrows the form of Wu keng chuan 五更轉 a folk song popular in the ninth century.

[2]"The beginning of the third watch" (san keng ch'u 三更初). The night is divided into five two-hour watches (keng 更), running from eight p.m. to six a.m. Therefore, the third watch would begin at midnight.

[3]"Familiar" (yen 妍) replaces the WCYL's "despised" (hsien 嫌) which appears to be a misprint since being

read ʑiem (Karlgrin) in the T'ang period, it would not fit the rhyme, that is, p'ian 偏 and dzien 前 as well as k'ien 妍. This reading is supported by Ts'ao-shan (T. 1987, XLVII.533a).

[4] "Lotus amidst fire" (huo li lien 火裏蓮) is an image in the Vimalakīrtinirdeśa Sūtra, T.475, XIV.550b, representing the vow to practice meditation in the Realm of Desire (kamaloka).

[116]*

The Master went up to the Dharma Hall, and said, "When looking upon, what is it? When serving, what is it? When there is endeavor, what is it? When there is shared endeavor, what is it? When there is the endeavor of endeavor, what is it?"

A monk asked, "What is 'looking upon?'"

"When eating, what is it?" replied the Master.

"What is 'serving?'" asked the monk.

"When ignoring, what is it?" replied the Master.

"What is 'endeavor?'" asked the monk.

"When throwing down a mattock, what is it?" replied the Master.

"What is 'shared endeavor'?" asked the monk.

"Not attaining things," replied the Master.

"What is the 'endeavor of endeavor?'" asked the monk.

"Nothing shared," replied the Master.

Then the Master offered this gāthā:

a) The sage kings from the beginning make Yao the norm
He governed the people by means of rites, and kept
his dragon waist bent

When once he passed from one end of the market to
the other
(He found that) everywhere culture flourished and
the august dynasty was celebrated.

b) For whom do you wash your face and apply makeup
The sound of the cuckoo's call urges one home
Countless multitudes of flowers have fallen, yet
the cuckoo's call is not stilled
Going farther into the jumbled peaks, in deep
places its call continues.

c) The blooming of a flower on a sear, old tree, a
Spring outside of kalpas
Riding backwards on a jade elephant, chasing the
ch'i lin[1]
Now hidden far beyond the innumerable peaks
The moon is white, the breeze cool at the approach
of sunrise.

d) Ordinary beings and Buddha have no truck with each
other
Mountains are naturally high, waters naturally deep
What the myriad distinctions and numerous distinc-
tions show is that
Where the chukar cries, many flowers are blooming

e) Can't stand head sprouting horns anymore[2]

When the mind rouses to seek the Buddha, it's time
for compunction
In the unimpeded vista of the Empty *Kalpa*[3] when no
one is perceived
Why go south in search of the Fifty-three?[4]

[1]"*Ch'i* *lin*"麒麟, a mythological deer-like animal, generally associated with sylphs.

[2]"Head sprouting horns" (*t'ou* *chiao* *ts'ai* *sheng* 頭角纔生). In *TTC* 16 Nan-ch'üan (see TSL 2) asks Tao-wu (see TSL 42), "What can you say about that place that knowledge does not reach?"

Tao-wu replied, "One should absolutely avoid talking about that."

Nan-ch'üan said, "Truly, as soons as one explains, horns will sprout on one's head." 師云知不到處作麼生道吾對云切忌說著師聞曰灼然說著則頭角生也

[3]"Empty *Kalpa*" (*k'ung* *chieh* 空劫). See TSL 54, note 1.

[4]"Fifty-three" (*Wu* *shih* *san* 五十三). This is a reference to Sudhana's fifty-three teachers (*kulamitra*) in the *Gaṇḍavyūha* section of the *Avataṃsaka* *Sūtra*. See TSL 71, 77.

[117]*

Because Ta'so-shan was taking his leave, the Master transmitted (this teaching to him), "When I was at Master Yün-yen's, he secretly entrusted me with the Precious Mirror Samādhi,[1] thoroughly conveying its essence. Now I am giving it to you. The words are,

Such is the Dharma, directly transmitted by Buddhas
 and patriarchs
Today you have it, preserve it carefully
A silver bowl heaped with snow, the bright moon
 concealing herons.
When analysed they differ, mixed together they are
 known
The Mind not resting in words, accommodates what
 arises
Moved to secure a nest in a hole, one misses and
 falls into fretful wanderings
Neither ignoring nor confronting it, like a great
 ball of flame[2]
Making a show of oneself, immediately contaminated
It is clearly illuminated in the middle of the
 night, no appearance in the morning light

A standard for living beings, to extricate themselves from all suffering
Although nothing is done, it is not without words
Like gazing into a precious mirror, form and its reflection match
You are not that, but that is clearly you
Just as in the common infant, the five characteristics are complete
No going, no coming, no arising, no abiding
P'uo-p'uo, he-he, speaking without speaking[3]
In the end things are not got at, because words are not ultimate
In the six lines of the doubled li, phenomena and the Real interact
Piling (the lines) to become three, each transformed they make five[4]
Like the taste of chih grass,[5] like the hand vajra[6]
Secretly grasped in the midst of the Real, rhythm and song both grasped
Skillful penetration of the source, proficiency in the pathways
Holding fast the link, grasping the road
Respectful prudence is auspicious,[7] there can be no contradiction

Innately pure, moreover subtle, unconnected with
delusion or enlightenment
According to time and circumstance, quietly illu-
minated
Fine enough to penetrate where there is no room,
large enough to exceed the boundaries
Being off by the fraction of the breadth of a
single hair, one is out of harmony
Now there is simultaneous and gradual, because
goals and approaches have been established
With the division into goals and approaches, there
arise standards
Penetrating the goal, mastering the approach (the
fixing of) the constant, an outflow
Externally calm, internally shaking, like a tethered
charger or a hiding rat
The former sages, having compassion for such people,
made a gift of the Dharma
In their topsy-turvy state, people took black for
white
But when their topsy-turvy thinking was destroyed,
there is spontaneous acknowledgement by the
acquiescent mind
If you wish to harmonize with the tracks of the

ancients, please consider those ancients

The Buddha, on the verge of accomplishing the Way, sat for ten <u>kalpas</u> beneath the tree of contemplation[8]

Like the remains left by a tiger, like the withered left hind leg of a charger[9]

For the benefit of those with inferior ability, a jeweled armrest and brocade robes[10]

And for the benefit of those (with the capacity for) wonder, a wildcat or white ox[11]

I used his (great) skill,[12] (another) pierced the target at 100 paces[13]

Two arrowheads meeting,[14] how is such great skill attained?

The wooden man begins to sing, and the stone woman rises to dance

Not reached by thoughts or feelings, why reflect (upon it)

The subject serves his lord, the child obeys its father

It is unfilial not to obey, improper not to serve

Working unobserved, functioning secretly, appearing dull, seemingly stupid

If one is only able to perpetuate that, it is called the host's view of the host.

[1]"The precious mirror" (*pao ching* 寶鏡). This image also appears in the *Ta chih tu lun* 大智度論, Ch. 6, and the *Vimalakīrtinirdeśa Sūtra*.

[2]"Like a great ball of flame" (*ju ta huo chu* 如大火聚). In the *Ta chih tu lun*, Ch. 6, is the following quote: "This actualized wisdom is difficult to grasp from any side, like a great ball of flame, and cannot be touched." 是實智慧四邊難捉如大火聚亦不觸

[3]"Common infant" (*ying erh* 嬰兒). In the *Nirvāṇa Sūtra*, Ch. 20, *Ying erh hsing pin* 嬰兒行品, (T.375, XII.728-29), "the five characteristics" of the common infant are explained as analogous to the behavior of the Tathāgata, i.e., an infant is characterized by the inability to get up, stay put, come, go away, or talk 起住來去言語. Similarly, the Tathāgata does not "raise" the thought of any *dharma*, does not "abide" in any *dharma*, does not have a body which would be capable of action (such as "coming"), does not "go" anywhere because he is already in *Nirvāṇa*, and although he has taught the *Dharma* for living beings, has in fact "said" nothing. Also according to this analogy, the infant is described as producing the sounds, "*p'uo he*" 婆和 (seemingly meaningless sounds), where *p'uo* is equated with the Tathāgata's teaching of permanence (*yu ch'ang* 有常)

and the unconditioned (*wu wei* 無為), and *he*, the teaching of impermanence (*wu ch'ang* 無常) and the conditioned (*yu wei* 有為). Thus "speaking without speaking" (*yu chü wu chü* 有句無句) describes this latter characteristic of teaching without recourse to intelligible speech. It also seems possible to interpret this to imply that what is generally accepted as intelligible speech, and which does in fact concern the conditioned and unconditioned, e.g., the *sūtras*, is no more than the incoherent sounds of an infant when compared to ultimate reality.

[4]These four lines develop the idea of the Five Ranks in terms of five configurations from the *Classic of Changes* (*I Ching* 易經). Partially because of the ambiguity here of exactly how the five transformations are to be performed, opinions on what the five configurations are have differed throughout history. A considerable body of commentary exists beginning with Ts'ao-shan and continuing up to the present time. See Alfonso Verdu, 1966.

Yanagida suggests the following five configurations: Phenomena within the Real ䷸ (double *sun* 重巽), the Real within Phenomena ䷹ (double *tui* 重兌), Emerging from the Real ䷛ (*tui* above, *sun* below 上兌下巽), Coming out together ䷼ (*sun* above *tui* below 上巽下兌),

Arriving together ☲ (double *li* 重離). (Yanagida, 1974, p. 383)

[5]"*Chih* grass" (*chih ts'ao* 荎草), a type of grass noted for its five flavors.

[6]"Hand *vajra*" (*chin kang ch'u* 金剛杵). A ritual device representing a stylized thunderbolt often held while teaching. There are various numbers of prongs on the ends of a *vajra*, one, three, or five, being most common. The one referred to here is, no doubt, a five-pronged *vajra*.

[7]"Respectful prudence" (*ts'ou jan* 錯然). This term appears in the *I Ching* in the commentary on the trigram *li* 離: "Acting with respectful prudence, there is no blame."

[8]"Ten *kalpas* beneath the tree of contemplation" (*shih chieh kuan shu* 十劫觀樹). This refers to the Buddha of Supreme Penetration and Surpassing Wisdom (*Ta t'ung chih sheng fuo* 大通智勝佛) who appears in the *Hua ch'eng yu* section 化城喻品 of the *Avataṃsaka Sūtra*. He is said to have spent ten *kalpas* in meditation before attaining Buddhahood. He is also mentioned in *chüan* 3, Chapter 7 of the *Saddharmapuṇḍarīka Sūtra*. His prolonged meditation became a popular issue in Ch'an literature. See the *Wu men kuan* 無門關, case 9.

[9]"The remains left by a tiger" (<u>hu</u> <u>chih</u> <u>ch'ueh</u>虎之缺. The tiger is noted for eating all of its prey but the ears. The significance of this as well as "the whitened left hind leg of a charger" (<u>ma</u> <u>chih</u> <u>chu</u>馬之馵) is not entirely clear, but Yanagida suggests that they are indicative of venerability and power, the tiger as the master of the mountain beasts, and the spirited horse as one whose hind leg has whitened with age. (1974, pp. 383-4).

[10]"Jeweled stand and brocade robes" (<u>pao</u> <u>chi</u> <u>chen</u> <u>yu</u>寶几珍御). This line is based on an account in the <u>Hsin</u> <u>chieh</u>信解 section of the <u>Saddharmapuṇḍarīka Sūtra</u>, in which a prodigal son on his return home, does not recognize his father dressed in brocade robes and resting on a jeweled arm rest.

[11]"A wild cat or white ox" (<u>li</u> <u>nu</u> <u>pai</u> <u>ku</u>貍奴白牯). Nan-ch'üan 南泉 (see TSL 2) is recorded as saying in <u>TTS</u> 16, 297a, "It is frequently said, 'Patriarchs and Buddhas do not know reality. Wildcats and white oxen do.'" 祖佛不知有貍奴白牯知有 The passage goes on to explain that this is because in these animals there is not the least discrimination.

[12]"I" 羿 is noted in traditional Chinese mythology as the skilled archer, who at the command of the legendary Yao 堯 (2357-2257 B.C.), shot nine of the ten suns

from the sky, in order to save the crops.

[13]"Pierced the target at 100 paces" (she chung pai pu 射中百步). In the Chou pen chi 周本紀 section of the Shih chi 史記 there is an unnamed archer who is able to pierce a willow leaf at 100 paces.

[14]"Two arrowheads meeting" (chien feng hsiang chih 箭鋒相直), a popular image going back to the Lieh-tzu 列子, the T'ang wen p'ien 湯問篇. A famous archer named Fei-wei 飛衛 taught his technique to his student Chi-ch'ang 紀昌 who concluded that were he to kill his teacher no one could compete with him. Chi-ch'ang attempted this, but unknowingly failed. When later the two met on a small country road, Chi-ch'ang shot at Fei-wei who returned his own arrow, the two arrows meeting in mid-flight and falling harmlessly to the ground. As a result of this Chi-ch'ang was enlightened to his own selfishness and developed a more profound relationship with his teacher.

Shih-t'ou 石頭 uses this image in his poem, Ts'an t'ung ch'i 參同契, "In the case of things the lid must fit the box; to comply with the absolute like arrowheads colliding." (TTS 4, 77b.)

[118]*

The Master further said, "In this _dharma_-ending age people possess much idle knowledge. If you want to distinguish true and false, there are three types of defilement (you should be aware of). The first is defiled views. It is said to be not departing from a fixed (view) of the potentiality of enlightenment, and thus falling into a sea of poison. The second is defiled emotions. This is said to be entrapment in preferences and repulsions, and thus having one's perspective become one-sided and rigid. The third is defilement by language. This is said to be mastering trivia and losing sight of the essential. Thus potentiality for enlightenment is thoroughly obscured. You should clearly understand that disciples whose understanding is muddled and is going round and round in circles, have not done away with these three types (of defiled knowledge)."

Also there is the "_Gāthā_ of the Essentials" in three verses. The first verse, "Rhythm and Song Performed Together," goes:

One metal pin holds a pair of locks
The paths grasped, (its function) mysteriously
    simultaneous

The Precious Seal corresponding to the subtleness
of the wind
Its overlapping brocade stitches visible.

The second verse, "The Path of the Darkling Lock," goes:

Interacting, darkness amidst light
One comes to feel that successful endeavor is
difficult
One's strength exhausted, progress and retreat are
forgotten
The metal locks pull each other like (the meshes
of) a net.

The third verse, "On not Falling (into Distinctions Between) Sagely and Common," goes:

Principle and Phenomena have no relation to each
other
Reflected light cuts through dark mystery
Ignoring the wind, with neither skill nor
incompetence
The lightning bolt is impossible to escape.

[119]

The Master was unwell, and directed a *śrāmaṇera* to deliver a message to Yün-chü, saying, "If he asks if I am well, simply reply that the transmission of Yün-yen's way will be interrupted.[1] When you are delivering this message you should be standing back. (Otherwise) I fear he will hit you."

The *śrāmaṇera* acknowledged and went to transmit the message. But well before he had finished speaking, he was given a blow by Yün-chü, after which he remained silent.

[1]"The transmission of Yün-yen's way will be interrupted" (*Yün-yen lu hsiang tz'u chieh yeh* 雲巖路相次絶也) is a possible allusion to the failure of Ts'ao-shan's line to continue into the Sung. It was to this lineage that Tung-shan transmitted the "Precious Mirror *Samādhi*" inherited from Yün-yen.

[120]

When the Master was about to enter "perfect rest"[1] he addressed the assembly, saying, "I've had a worthless name in this world. Who will get rid of it for me?"

When none of the assembly replied, a śrāmaṇera came forward and said, "Please say what the monk's Dharma name is."

The Master said, "My worthless name has been eradicated."

A monk asked, "Although the monk is unwell, is there actually one who is not sick?"

"There is," the Master replied.

"Will the one who is not sick treat the monk?"

The Master said, "I am entitled to see him."

"I wonder, in what way can the monk see him?"

"When I see him, there is no perception of sickness," replied the Master.

The Master continued by asking the monk, "After I have left this filth-oozing shell, where will we meet?"

The monk didn't reply.

The Master recited a poem:

> Disciples as numberous as grains of sand in
> the River Ganges, not one has gained

enlightenment
They err is seeking it as a path taught by others
To eliminate form and eradicate its traces
Make utmost effort, and strive diligently to walk in nothingness.

Then the Master had his head shaved, bathed himself and put on his robes. He struck the bell and announced his departure to the assembly. Sitting solemnly (he began) to pass away. Immediately, the large assembly began to wail and lament. This continued for some time without stopping. The Master suddenly opened his eyes and addressed the assembly, saying, "For those who have left home, a mind unattached to things is the true practice. (People) struggle to live and make much of death. (But) what's the use of lamenting?"

Then he ordered a temple official to make arrangements for a "Delusion Banquet." However, the assembly's feeling of bereavement did not go away, (so) preparations for the banquet were extended over seven days. The Master joined with the assembly in completing preparations for the banquet, and said, "You monks have made a great ruckus over nothing. When you see me pass away (this time) don't make a noisy fuss."

Accordingly he retired to his room, sat correctly, and passed away in the third month of the tenth year of Hsien-t'ung.[2] He was sixty-three, and had spent forty-two years as a monk; his posthumous name was Ch'an Master Wu-pen.[3] His shrine was called the Stupa of Wisdom-awareness.

[1]"Perfect rest" (yüan chi 圓寂) is a euphemism for death.

[2]"The tenth year of Hsien-t'ung" (Hsien-t'ung shih nien 咸通十年), 869.

[3]"Wu-pen" 悟本, literally, "Root of Awakening."

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